

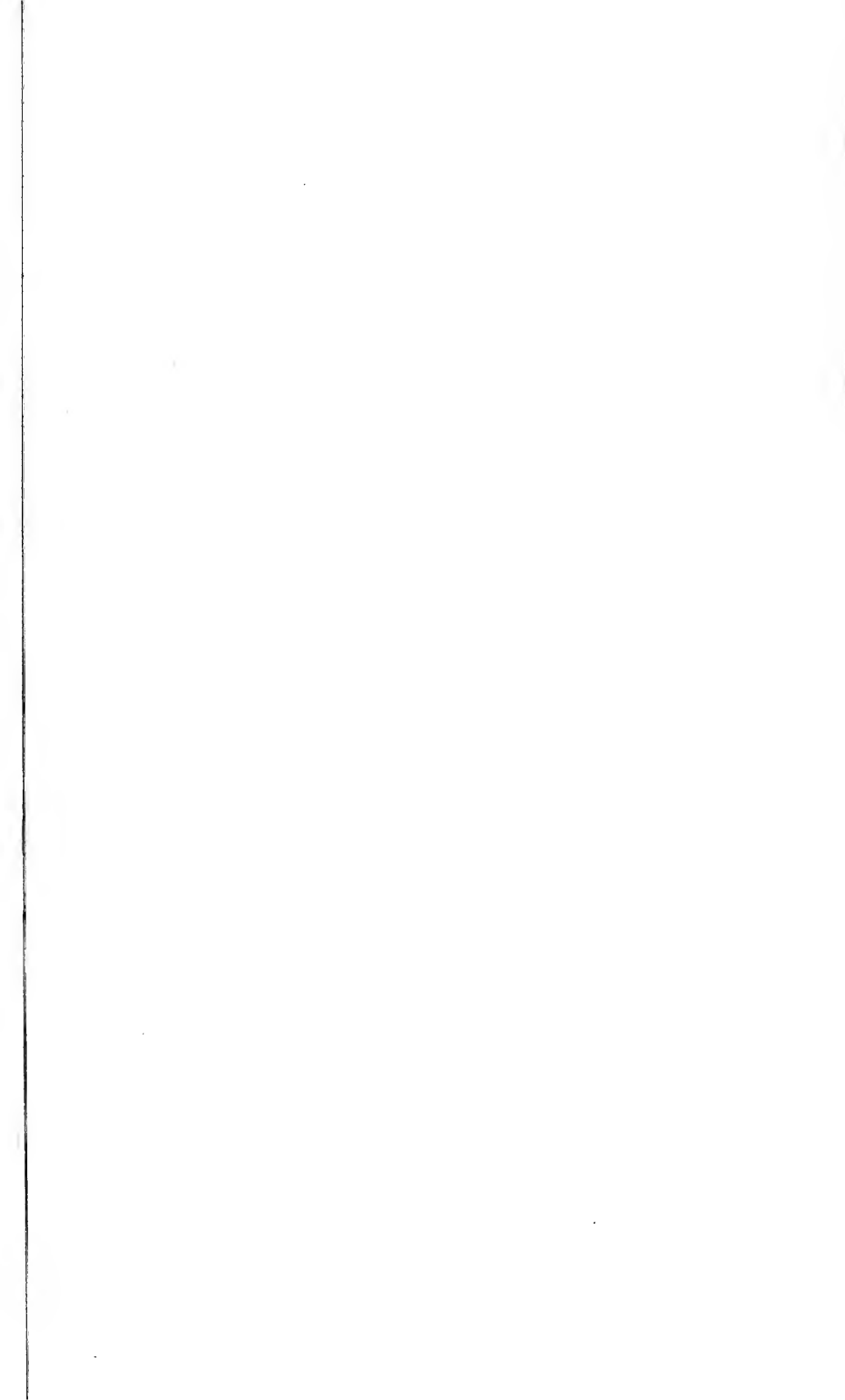
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Our Scottish clergy

10

OUR SCOTTISH CLERGY.







J. Smith M.A.

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OUR SCOTTISH CLERGY:

FIFTY-TWO SKETCHES

(WITH ACCOMPANYING PORTRAITS),

BIOGRAPHICAL, THEOLOGICAL, & CRITICAL;

INCLUDING

CLERGYMEN OF ALL DENOMINATIONS.

EDITED

BY JOHN SMITH, A.M.,

AUTHOR OF "SACRED BIOGRAPHY," &c. &c.

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MDCCCLIII.

PREFACE TO ILLUSTRATED EDITION.

A VERY generally-expressed desire to have Portraits of the Clergymen, delineated in the series of Sketches, has led to great efforts to meet it. In making these the publishers met with the cordial co-operation of the Clergymen whose portraits now appear. Some of them kindly sat to painters of eminence, well known in Glasgow, and others of them cheerfully allowed the use of family portraits. It were folly to expect that, in every case, successful portraits have been secured. A number of them are unquestionable likenesses; and, of all of them, it may be said that they, at least, suggest the originals. No expense has been spared to render them, as far as possible, truthful, and in many cases parties interested have been pleased to express their entire approbation.

Considerable change will be found in the literature of this edition. Some sketches have been omitted and others introduced, and important changes have been made upon others. The volume, as it now appears, will be rendered more valuable

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by the lapse of time. The fidelity of the sketches is now a matter of history, and as the originals disappear from this transitory scene, the mental, moral, and physical portraiture of them will become more and more interesting and valuable. We retain the originals of many of the portraits, and these are exceedingly creditable to the artists. The difficulty was to copy with fidelity so large an impression—extending to several thousands; and, despite the greatest attention, it must be admitted that not a few beautiful originals were considerably marred. If the volume is only as popular *with* the portraits as it has been *without* them, the publishers will have no reason to regret the cost and care bestowed on the present edition.

GLASGOW, *August*, 1853.

PREFATORY NOTE.

THE respect in which the clergy, of a nation, are held may generally be considered as an index of its true civilisation. Not the mere civilisation of scientific improvement—not civilisation by the kindred arts of painting, sculpture, music, and poetry—not the civilisation of secular literature however enriched by exaltation of mind or brilliancy of fancy, but all these superstructed on the enduring basis of Christian morality and of Christian piety. For long years preceding the French revolution the writings of Voltaire and the Encyclopædiaists, and the conduct of the Roman Catholic clergy themselves, had turned the mummeries and superstitions of the church, and the profession of the priesthood, into ridicule, and, what is worse, had brought Christianity itself into contemptuous question and disrepute. Yet France was reckoned the centre of the civilisation of the world. The list of her celebrated men contained all that was great in science or illustrious in literature. The abilities of her generals were

great by scientific rule, and the valour of her armies terrible from scientific power. Her language was the language of civilisation, and her literature the delight of the refined. Her ancient aristocracy dwelt in noble palaces exquisitely adorned with the all but breathing marble, and the canvass that seemed as if it would every moment burst into life. France was the grand nation of the Grand Monarque. She had secular civilisation enough, but her priesthood were disrespected, her people the most degraded in Europe, and from the monarch, and the peer, to the artist, and the peasant, the nation was one vast mass of moral corruption. The gorgeous ritual, the imposing but hollow ceremonies of her church were, perhaps, rated at their true value, but salvation was the theme of jest, the work of Christ matter for a sneer, and the Divine glory a fertile subject for the disproving abilities of infidel philosophers. Yes, France was a civilised nation, scientific and immoral, polite and corrupt, learned and atheistical.

Then came the terrible revolution, the natural and necessary consequences of an irreligious civilisation, of a human religion and abhorred clergy. A long enslaved people robbed of their highest hopes, forgetful of the regeneration to which they were called, trampled under foot alike all that was good or bad in the national institutions. For a time the inferior clergy became popular, not from their cloth but from their acquiescence in the early progress of the revolution; but as the revolutionary car rolled on they were left behind, and perished with a heroism worthy of the first martyrs. The reign of terror, and atheism, was established. In La Vendee alone, where the philosophy of infidelity had not penetrated, where the ministers of a religion, superstitious as it was, commanded respect, the people remained faithful to humanity and morality, and horrified at the

excesses of their free and enlightened brethren rallied around the royal standard, and ceased not their exertions till their homes were a desert and the bones of a million human beings lay bleaching on the fertile fields of the Bocage.

But let us not be mistaken. Superstitious respect of ministers is no criterion either of civilisation or religion, else were Spain a paragon of enlightened piety and moral excellence, and Italy, as of old, the vanguard nation of all that is great, and noble, and godlike in man. A blind, bigotted, uninquiring regard for spiritual teachers is not characteristic of a religious and enlightened people. An unquestioning reliance on the teachings of ministers, and a determination never to see aught wrong in the pastoral character, are the grossest superstitions, subversive alike of man's reason, of the right of private judgment and of the authority of the Scriptures. It is only when we are satisfied, by the closest examination, of the truth of the doctrines taught, and of the undeviating harmony of their lives with their exalted office, that we can accord them our willing respect as the rational expounders and enforcers of God's revealed will.

In our own country civilisation and Christianity are terms of synonymous import. The arts and sciences are the handmaids of religion. The recognition of "faith, hope, and charity," is not speculation but a fact. Civilisation is not the patron and endorser of the truths of Christianity, but Christianity is the supporter and propagator of civilisation. The Bible is the corner stone of the social edifice, and the illuminator of scientific discovery for the instruction of man.

In no country are the clergy, as a body, more esteemed than in our own. It is because we recognise religion—not the faith of erring sects "wide as the poles asunder" in

non-essentials, but as the religion of God, that we respect the ministers of our faith. We see in them men called to a high office to strew with the flowers of immortality the dreary paths of mortal existence, to smooth the pillow of sickness and death, by pointing to the portals of glory, which introduce the just to a brighter and a better world. We study the book of life for ourselves, and behold in them teachers of its hallowed truths, and naturally and justly associate them with a mission so divine. Nor do we unreflectingly bestow upon them our confidence. Nowhere are their lives more strictly watched, and their shortcomings more duly noted. It is because on the whole, considering the nature of humanity, that we find their professions and practice in reasonable agreement, that we esteem our ministers as members of the noblest profession the world knows, and as the communicators of means of happiness infinite as the boundaries of the universe of God.

Such being the views entertained by the writers of the "Sketches," the design of the publication is to enable ministers and people to form a correct estimate of the present state of the Scottish pulpit. The position of clergymen is unfavourable to acquiring a comprehensive and impartial view of ministerial talent and success. Occupied, as they generally are, every Sabbath-day, they have but rare opportunities of hearing others preach, and when at any time they may happen to hear a discourse, the preacher is too much in juxtaposition or competition with themselves to permit that candour which leads to truth. Of the publishing portion of ministers, data is supplied to determine the literary standing, but from special discourses very little can be learned of ordinary ministrations. In opposition to these specially-prepared discourses, the Sketches have been taken, without the knowledge of the

clergymen, while they were doing their ordinary work, and though one has had less and another more than average preparation, a general average is faithfully secured. They who have been taken when their appearance was less favourable than they would have wished, will have an additional argument for being, as seldom as possible, obliged to preach with hasty preparation. As ministers have but little opportunity of judging of the matter and manner of their contemporaries, they are still more unfavourably situated for judging righteously regarding their own ministrations. Generally speaking, every congregation consider their own minister superior, taking him all in all, to others. Indeed, they chose him for that reason. Facts, however, prove that this supposed excellence cannot be absolute, though it may often be relative. Clergymen, though not possessed of superior talent or general accomplishments, may be the most acceptable and profitable for the congregations to which they minister. It is far from the intention of the writers to lower any one clergyman in the estimation of his people—that estimation being the key to their heart and conscience. But though there is no wish to weaken that feeling of admiration and affection, which is the bond of successful teaching, it is desirable that a clergyman should have other standards to try himself by than the judgment of his hearers. It is to him a small matter to be judged of any man, but in as far as opinion may stimulate him to effort or encourage him in difficulty—that opinion being viewed as the exponent of His mind whose judgments are unerring and whose decisions are ultimate. These Sketches, then, may tend to lead ministers to encourage a nobler ambition than the applause of those who, in virtue of their relationship, can scarcely do other than respect and esteem them even above their comparative excellence. On the one

hand, they may encourage humble talent, and, on the other, rebuke flippant mediocrity.

Besides correcting erroneous judgments on the part of individual clergymen and individual congregations, it is hoped the work may tend to destroy sectional bigotry. While each sect ought to be fully persuaded as to its peculiarities, it is desirable that it, at the same time, should give others credit for equal sincerity. It is believed that the faithful delineation of the clergymen of different sects, when that delineation refers exclusively to their non-sectarian aspects, may tend to create or strengthen catholicity of sentiment among all denominations. Though the writers cannot pretend to be free of all sectarian bias, the fact that they are mixed up with all the sects included, goes far to destroy that partiality which concludes one clergyman, in virtue of his connexion, superior to another.

But there are still higher aims which the writers intend this work to serve. It is not merely meant to draw Christians closer together, but to show that they are already one. The doctrines and the duties taught by the different clergymen are the same. The clergyman of the National Church preaches the same gospel as the clergyman who disowns all secular control. Sectional peculiarity has been driven from the pulpit. Preachers "teach the same thing in all the churches." The sneer of the infidel at divisions among Christians is unmerited. Christians are one in faith, in hope, and in love.

In this volume, ministers of all the chief denominations in the country were reported as they prosecuted their usual work; and, among all the fifty-two Sketches, we challenge infidelity to point out one discrepancy—one contradiction, as regards the truths taught. Christians are ranked under different

banners; but they are in the service of one King, and their different banners interfere not with their loyalty or their love. The volume will serve to prove the unity of the Church of God, and, as such, is calculated, at once, to rebuke infidelity, to dissipate doubt, and to encourage faith.

The volume is now offered to the world in the hope that it may be of some use both to believers and unbelievers—to believers, by showing them that they hold the faith of all evangelical denominations, however much these may differ in mere forms—to unbelievers, by convincing them that Christianity is not the mere sectional thing they supposed, but, on the contrary, that unity dwells where external uniformity is absent, and that the office of the pulpit is not to gratify sectarian ambition, but to expound Christian duty and enforce Christian practice.

GLASGOW, MAY 12, 1848.

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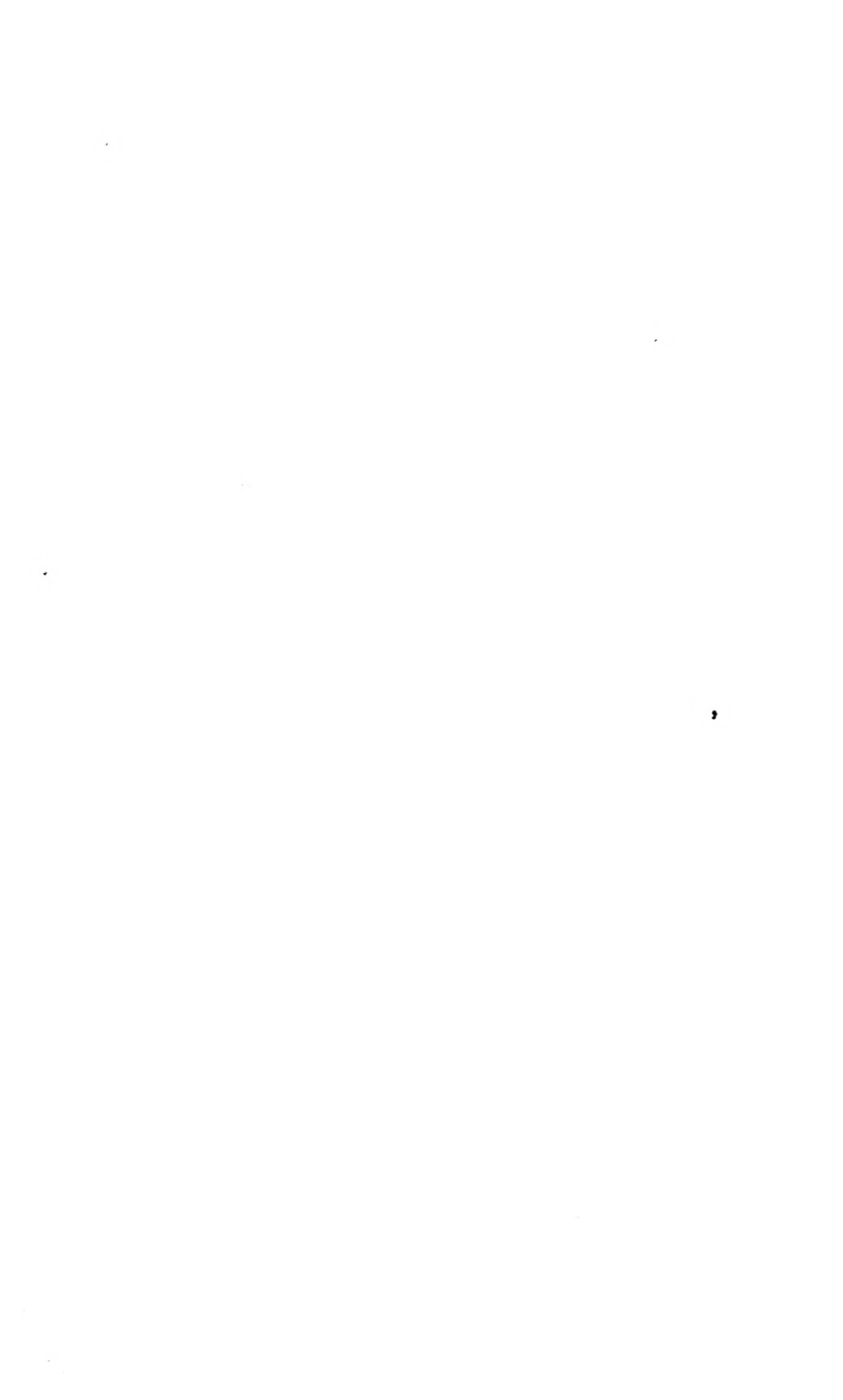
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J. KROFT DEL.

28 DEC 1850

MILLER & BUCHANAN LITH.

GLASGOW.

OUR SCOTTISH CLERGY.

REV. ROBERT BUCHANAN, D.D.,

FREE TRON CHURCH, GLASGOW.

DIVERSITIES of gifts are as indispensable in the church now as in the early ages. One star differs from another in glory in the moral and spiritual as well as in the natural world. One clergyman shines brightest in the select circle of friends—another in the pulpit before the great and devout congregation, and a third on the platform in the presence of a promiscuous and excited assembly. The first of these is loved for his amiable qualities; the second on account of his intellectual and rhetorical powers; and the third for his public and patriotic spirit. In some rare cases we find a union of all these attractions. Some can descend from the pulpit, where they had edified and electrified the breathless congregation, and mingle in the family or select circle, exhibiting all the sympathies of a friend and brother. There they cease to thrill by the force of their oratory, and give full vent to the flow of all the social affections. In the pulpit they command respect and veneration, and in the select circle they are loved and admired. A few there are who can extend their sympathies beyond the family

and domestic circle—beyond the love of a large congregation, and embrace the welfare of the sect with which they are connected—of the entire church of God—of the city in which they dwell, and of the wide extent of the human family. Now they may be seen enjoying all the quiet and all the sweetness of chastened domestic affection—now they enter the pulpit, and there speak a word in season to their various auditors—now they enter the missionary arena, now they ascend the benevolent platform, and plead with energy and ardour the cause of God and of suffering humanity. Now they plead denominational interests as if there were no others—now they advocate the rights of man, the cause of God, as if no sectional interests existed. Now they fill with triumph the hearts of some religious or political faction—now they wither with their frown the hopes of some rival denomination. There are periods in the history of the church when the platform and the social circle have to be summoned to the aid of the pulpit—periods when the clergyman must not only act his part well in the pulpit, but when he must appear on the platform as a combatant, and in the family as an advocate. There have been always some clergymen specially qualified for such exigencies. They can delight a crowded audience as often as they preach—they can draw out crowds as often as they appear on the platform—and they can, from house to house, prosecute their mission with assiduity and success. In this latter class the clergyman, whose name heads these remarks, may be assigned a place. In person he is above the middle size, strongly built, and of full habit. The phrenologist and physiologist pronounce the head and face of the occupant of the Free Tron Church pulpit altogether faultless. Those who have formed their opinion of him from reading his speeches during the time of the Voluntary controversy, and who have not had their views modified by ocular demonstration, have necessarily erred grievously regarding his appearance. There are certain mental manifestations which every man couples with certain physical developments. In reading an author, his image is intuitively formed on the retina of the mind's eye, and in general the image is just. With a crabbed, disjointed style, we naturally associate a bilious, unhealthy con-

stitution—a stunted ill-arranged physical structure. With large, and generally correct and comprehensive views, couched in fierce sarcastic phrase, we associate a mind acting on the external world through organs not altogether pleasing to the eye. According to these principles those who never saw Dr Buchanan, but have formed their opinions entirely from his sayings when he was minister of the Tron Church, feel themselves puzzled when they enter the Free Tron. The image on their minds is that of an Esau—rough and savage, but the reality is meekness, blandness—an impersonification of good nature, and all the graces. The speeches which produced the image were fierce, inflammatory, withering—the person who delivered them is mild, gentle, and benignant. Instead of the ecclesiastical gladiator who fulminated thunderbolts against Dissenterism and Voluntaryism, we have one speaking peace, and breathing good will to all men. The puzzle can only be dissipated by a knowledge of the fact, that during the controversy referred to, Dr Robert Buchanan was not himself. His mind, naturally strong and ambitious, was elated by the position he occupied as a clergyman of the Established Church. With Dissenters he could not co-operate, and Voluntaries he heartily repudiated. The platform and the pulpit were so contaminated by their presence, that the minister of the Tron zealously eschewed them; but years, and experience, and circumstances have satisfied him that a minister is neither the better nor the worse because he belongs to a State Church; and having abdicated his charge as a clergyman of the National Church, he, at the same time, abandoned all the dignity falsely associated with that office, and appeared in true character—the liberal, bland, energetic, and philanthropic minister of Christianity, and most cordially co-operates now with all evangelical Christians of every name. We need not quote from the speeches referred to, though a perusal of them would show that a miracle has been wrought on their author—a miracle not by the disturbance of any law physical, or intellectual, or moral, but by the restoration of him to a position much more favourable to his mental constitution, and a consequent restoration of his sayings and doings, to unison with his open and healthful countenance. Though we abjure any approach to sectarianism

in these Sketches, we must be allowed to remark that Dr Robert Buchanan is one of a number, to be afterwards noticed, whose severance from the National Church has been to them of incalculable benefit, as it robbed them of that false dignity which such a position as that of a State Church minister is apt to beget.

Dr Buchanan possesses a mind of very superior natural powers. Gilfillan remarks "that while the power of many writers lies in their disease, the beauties of their writings is the hectic flush—but the power of Cobbett lay in his robust health. He (Cobbett) was not a great, but a strong and healthy man." Probably the above description is not inapplicable to Dr Buchanan. He is not so much a philosopher, nor a metaphysician, as a plain matter-of-fact common-sense person. The abstractions of Dr Candlish he would never attempt—the ingenuity of a Wardlaw, the grotesqueness of a Guthrie, the generalisations of a Gordon, are foreign to his constitution, but in grappling with a palpable fact or argument he is probably superior to all of these. In controversy, he most scrupulously discriminates between the chief points in dispute and all correlative and subordinate questions. After others have so loaded the question at issue with heterogeneous matters as to lose sight of it entirely Dr Buchanan, with a few sentences, dissipates all irrelevant reasonings, and places the question before his antagonist in all its magnitude and importance. This peculiarity is strikingly developed at Presbytery meetings. After the matter of discussion is supposed by many to be set at rest, or fairly spoken down, or hopelessly mixed up with other topics, Dr Buchanan seizes it with the grasp of a giant, and drags it to light, frequently to the dismay of its advocates. The angles and by-roads which divert inferior minds from their true course have no fascinations for him. He either sees straight before him or shuts his eyes altogether. It must be admitted that he is somewhat too conscious of his strength. He is not satisfied with slaying an opponent, he can laugh over a fallen or expiring foe. Whilst he crushes an antagonist with arguments, he blights him with his sarcasm. The laugh and sneer are out of place. It is very well for little men to laugh because they cannot reason—to assume an oracular air

because complaisance would betray weakness, and probably inconsistency, but a strong man needs not these spurious refuges; with them they are unseemly, as would be the sneer of a giant rejoicing in his strength as he crushed an insect. We mean not to say that Dr Buchanan always reasons well or wisely. The strongest minds have their prejudices—every man, according to Bacon, sits in his den, and sees objects occasionally in distorted and unseemly forms. We speak not of Dr Buchanan uniformly but generally. Ranged on the side of truth he is always mighty—on the side of error he flounders miserably. His mind cannot act, at all properly, unless when in unison with truth, righteousness, and mercy. On the American slavery question, at present agitating the Free Church, he struggles like a lion caught in a net. He knows he is strong, and marvels cords so slender should so thoroughly entangle him, but if the cords are cords of truth, then Samson, even unshorn, shall never snap them asunder.

We have been wont to assign Dr Buchanan a first place among the preachers of the Free Church. He is popular without any one of the meretricious requisites on which the popularity of many, almost wholly, depend. His voice is soft and somewhat monotonous—his manner is graceful without much animation—his style is simple, neat, and accurate—his arrangement logical—and his illustrations appropriate. He is generally textual without formal division; and in lecturing he seizes the chief topics of the passage under discussion, and gives them great prominence and distinctness. In the course of a sermon there are seldom any antithetical sentences—any stately climaxes—any elaborate or rounded periods—yet he sustains, by a monotonous excellence, a gradual evolution of some important doctrine or duty—a consecutive chain of close but unimpassioned reasoning, the breathless attention of his audiences. Though he always preached from notes when connected with the National Church, since the disruption he occasionally uses none. In preaching, he generally leans forward on the Bible, and looks towards the centre of the church, while he now grasps the Bible with both hands, now raises them aloft, and occasionally, but seldom, terminates a sentence by making them meet. His manner is calm, graceful, and digni-

fied, and his matter is unexceptionable. His prayers are scriptural, simple, and earnest, but occasionally more than enough sectarian—the church of which he is a minister occupying a larger place in his eye than, in all probability, in the eye of impartial heaven. In doctrine he is a moderate Calvinist. In preaching last Sabbath, for instance, from Psalm cxxxv. 4, “The Lord has chosen Jacob,” &c., he gave several of the characteristics of the true Israel. He stated, first, that God’s people are the elect. “Jehovah chose Jacob.” He then quoted the passages in Romans ix. that refer to the choice of Jacob, and he also quoted the passages which speak of the election of grace generally; and it is worthy of notice that, unlike certain sectaries who quote such passages just to speak them down, or to do away their meaning, or to make them suit some peculiar ism, he quoted them just as they stand in the Scriptures (pointing out their connexion of course), and made no attempt to make them mean anything but what they naturally say. Having established by fair quotation the doctrine involved in his illustration, he then proceeded to state that the true Israel are taught to desire spiritual blessings. He showed the preference of Jacob of the blessing to the supply of his immediate wants, and then mentioned that Jacob and every true Israelite as really choose Jehovah as their God, as Jehovah chooses them as his people. He then showed that the true Israel seek spiritual blessings through the merits of another. Jacob supplicated it in garments not his own. He further stated that Jacob was a man of prayer—a wrestler—Israel, and that all the true Israel are such; and, finally, he showed that all true Israelites are strangers here, and seek a better country, an heavenly. The discourse was marked with energy and earnestness. It was thoroughly practical, and calculated to be very useful. The sermon gave a very good illustration of some of the facts we have mentioned, of the mental constitution of the preacher. He was wholly occupied with one idea—the characteristics of the true Israel. What would have almost exclusively occupied other minds was never alluded to. His text was—“The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.” The ideas that would have struck most minds are the relations that Israel stands in

to Jehovah, and the estimate Jehovah forms of his people, but these were never mooted. One idea, and one alone, seemed to absorb his whole attention. We pretend not to say whether it was the leading idea of the passage, but at all events it strikingly illustrated the centralisation of the preacher's mind on one topic. Inferior minds can discuss a dozen topics in half the time a superior mind requires to one.

Dr Buchanan was ordained in 1827, so that he has been a clergyman twenty years. Save his hair, which begins to exhibit the hoariness of years, his countenance is young and fresh—indeed, almost boyish. When unengaged, his visage wears an artless simplicity and tranquillity seldom the lot of the face of the student. We contend not that he is possessed of genius, else physiologists would find a second puzzle in his countenance—the lines, the fire, the radiance, and restlessness peculiar to such are altogether absent; but when he speaks it beams though it burns not—the eye emits not the lightning of genius, but it is radiant with benignity, and the features, while they are sufficiently animated to intimate the earnestness and energy within, assume none of these distortions in which genius is said to disport.

Dr Buchanan is, in short, one of the ablest and most useful ministers of his day. If he has not all that condescension which some deem essential to the clergyman, he has that dignity of character and demeanour which makes the pulpit respectable and influential. No man dare despise him. Despite the slight blemishes that appear in controversy, probably no minister in Glasgow of the same years commands more esteem. There may be ministers more loved by a small coterie of friends, but there is none more respected by all classes. Long may he continue the laborious and able and successful minister of the Free Tron. Glasgow could ill afford to want one whose presence cheers so many meetings—whose ministry edifies so large and influential a congregation—and whose deportment so happily blends the accomplished gentleman with the uncompromising clergyman.

REV. JAMES BARR, D.D.,

ST ENOCH'S, GLASGOW.

THE different seasons are the apt emblem of the successive stages of life. Nor are the phenomena of the various seasons—spring, summer, autumn, and winter—more appropriate symbols of the physical than of the mental and moral constitution of man. So intimately connected is mind with the animal frame, that they necessarily, when in a healthy state, sympathise with each other. The spring sun which causes the herb to spring also nourishes the noxious weed. The vigour and buoyancy of youth, while they give wings to fancy and fire to the imagination, also force into strength the wilder passions. During the days of summer, the useless and pernicious are severed from the precious fruit. The tendency of the soil to run riot is less, and the fields begin to present a more healthful and subdued appearance. In manhood (the counterpart of summer) childish things are put away. The excrescences of fancy begin to be lopped off. The extravagancies of former days are abandoned, and the fruits of righteousness make their promising appearance. In autumn the fields are covered with the mellowed fruit. Earth and air, and even old ocean, assume a rich and chastened appearance. The flowers pour forth their richest odours—the air is laden with luscious perfumes—the birds sing their sweetest songs—and all creation wears the aspect of maturity. The well regulated Christian mind is the counterpart of nature's autumn. The hoary head is a crown of glory, because it indicates the maturity of the mind—when its powers have reached their balance—when fancy ceases to triumph over the judgment—



THE ENGRAVING OF THE "PEN-KNIFE" OF THE "GLASGOW" FAMILY

BY THE REV. JAMES H. BROWN, D.D.

GLASGOW.

when the whole inner man has received its fullest impress of the restored image of Him who is Light and Love. The counsels of the Christian, in the autumn of his existence, are deemed inestimable even as regards the things of time. He has added to knowledge experience. He has heard the world's promises and seen its performances. He has witnessed the momentary success of the unprincipled and the unjust, and he has seen honesty and industry outlive their privations. He has seen so much of the scheme of Providence as enables him to generalise and infer, and he is therefore well qualified to give counsel to the inexperienced, and to encourage the perplexed. But it is in the clergyman that autumnal life appears most attractive. The weighty matters in which he deals require so much the more experience than the things of time, as they are more important in their relations, and more momentous in their consequences; with what intense interest are *his* counsels received, who, having passed with safety the dangers of the spring and the summer of his days, stands forward before the anxious throng to tell of the perils he has safely passed, and of the goodness and mercy which he has daily received. The clergyman, whose name commences this sketch, occupies the high vantage ground indicated by these remarks. His hoary head is a crown of glory, being found in the way of righteousness. In person, Dr Barr is tall and rather stoutly made, though not corpulent. His countenance exhibits more of the milder attributes than of the robust. His small weak eyes look out from beneath a brow of fine rather than of full development, and his features, though they begin to exhibit the maturity of years—the mellowness of autumn—are not particularly marked with any peculiar mental manifestation. On entering the pulpit, he deems it unnecessary to go through any introductory preliminaries as regards dress or devotion—no pulling of the wristbands, nor adjusting of the gown, nor arranging of the hair, nor staring around on the audience—but immediately he commences his public work by reading in a low and somewhat harsh voice, drowned by the entering auditory, a portion of a psalm or paraphrase which is beautifully sung by the leader and band, while the greater part of the large congregation silently look on, wrapt in admiration, and peradventure,

in mute devotion. In passing, we may be allowed to remark, that the singing, though unquestionably the best of its kind, savours more of English Methodism than of Scottish Presbyterianism, and appears more mechanical than devotional. During the singing the minister occupies himself exclusively with his psalm book, and sets a laudable example before his people, by taking part in the exercise. Prayer is then offered devoutly, scripturally, orderly, evangelically, though probably a little too formally, and certainly very lengthily, especially after sermon. During the whole time his clasped hands rest on the Bible, while his body, instead of remaining motionless, indicates his earnestness by not ungraceful though monotonous gestures. He then reads a part of the Scriptures, and makes occasional remarks, and after singing again, announces his subject with much propriety. Avoiding the round-about formalities which many seem to think very important in the announcement of their text, he at once tells the whereabouts of his passage, and having read it once over commences his discourse. In the forenoon he generally lectures, and in the afternoon sermonizes. In lecturing he greatly excels, confining himself strictly to the leading topics in the passage under consideration, and throwing a flood of light on its connections and bearings. Last Sabbath forenoon, for instance, he lectured on James iv. 13—15 inclusive, "Go to now ye that say to-day or to-morrow we will go into such a city." He commenced by remarking that the apostle, in the 13th verse, does not propose to state a fact but to illustrate a principle—to describe a prevalent character or class, and to expose a general error. After his preliminary matter he considered the character or class addressed, the expostulations urged, and the caution enjoined in the three verses. In speaking of the character, or class addressed, he mentioned that regarding them there was much to condemn and little to praise. He praised them for the prudent foresight they exercised regarding the future. They purposed to go to a suitable place, to stay a certain time, and by honest industry to secure affluence. The lecturer combated the mistaken notions attached to Scripture cautions regarding anxiety for the future, and showed that while they prohibited a fretful foreboding and mental disquiet-

tude, encouraged a prudential anticipation of coming necessities. He then remarked, that the apostle refers not to the laudable but to the censurable in their conduct. Though they proposed to get gain by lawful means only, a spirit of avarice, of impiety, of presumption, and of atheism, marked their conduct.

In treating of the exhortation of the apostle, he showed most lucidly the pathos and the power of his appeals in the question (what is your life?) and the appropriateness of the figure employed (a vapour) to shadow forth the brevity of human life. He finally, briefly, but beautifully alluded to the caution in the 15th verse, and then summed up with practical remarks founded on his subject.

In the afternoon he preached from psalm xc. 12, "So teach us to number our days that we may apply our hearts to wisdom." In a very neat introduction, he glanced at the circumstances of Moses when he penned this psalm, and the beauty of the emblems employed in it to denote the fleeting character of man's stay on earth, and showed the appropriateness of the prayer in the text as a sequel to the observations he (the psalmist) had just made. He then proceeded to show, by a number of Scripture quotations, that the wisdom to which the heart is to be applied is the gospel, which possesses all the qualities of wisdom, and which is the one great scheme which provides against a hastening futurity. He also showed the claims of the gospel on man's regard, and that the heart is its subject, and that it is to be a matter of earnest study, of a cordial reception, and of a wide diffusion or extension. On the means it employs, he spoke first of a correct estimate of our days, and that in making such an estimate our past days, our remaining days, the importance and difficulty of the work called to, and the privileges and responsibilities of our time on earth, are all to be duly considered. And, finally, as a means, he stated that prayer was necessary, and that without it reflection would be wholly unavailing. He concluded with a number of pointed remarks deduced from his subject, and connected with the present season—the New Year. From the above rapid outlines, it is sufficiently obvious that Dr Barr is a preacher of very peculiar and marked excellence. Probably the first thing

that strikes a stranger in St Enoch's Church, is the unaffected modesty of the occupant of the pulpit. During the preliminary exercises, he appears as one, in the language of the poet, "honest in the sacred cause," and "conscious of his awful charge." Instead of the flippant airs and listless gaze, his proper work occupies his exclusive attention, so that he seems to forget himself and his audience—the former receiving no attentions and the latter not even a look. The preliminaries being over, he gives out his subject, and placing his left hand on the Bible, he leans, and looks, forward, and, without notes, discourses with fluency and propriety, though rather monotonously as regards the manner. Every auditor is conscious that he listens to matter most carefully prepared by a vigorous and highly cultivated mind. The thoughts arise naturally and consecutively from the passage under review, and are presented in a style remarkable for its accuracy, brevity, and beauty. Few preachers, indeed, who use no notes, can express so much sentiment in so few words. The chief excellence, however, of Dr Barr's preaching, is its common-sense character—a quality much more rare and much more precious than some imagine. Some may think that we pay but a slight compliment to the Bible, when we say that it is eminently a book of common sense; but did all its expounders possess that requisite, Christianity would be saved many a monstrous doctrine and many a silly crotchet said to be warranted by its pages. Dr Barr is one who unites, what many divorce, a strict evangelism and unquestionable orthodoxy with rational and responsible conduct—the doctrines of the gospel with the duties and amenities of life.

As will appear from the above, his manner in the pulpit is graceful and dignified. His voice, though not musical, is thoroughly under command—his gestures, though they possess more than enough of sameness, are natural and occasionally animated—his enunciation distinct and not too rapid. To the clap-trap of oratory he never condescends. He gives no fine quotations from prose nor poetic writers, but chooses to express his own thoughts in his own words. In a word, Dr Barr, as a plain, practical, logical, and popular preacher, has few superiors. His sermons are short for the simple

reason, that before he begins to preach he studies, and soon as he preaches what he studies he concludes—in other words, they are short, because he takes time to make them short, and he only requires to adopt the same method with his prayers, and his pulpit exercises would be unexceptionable.

Dr Barr was ordained in 1815, and is now in the thirty-second year of his ministry. He was removed from Port-Glasgow shortly after the disruption in 1843, and inducted to St Enoch's, Glasgow, where his ministry has been acceptable and successful. He has now one of the largest and most influential congregations in the city, and is much respected by all classes. His conduct at public meetings is becoming his office, and his entire deportment is unobtrusive and gentlemanly.

JAN. 9, 1847.

REV. DAVID KING, LL.D.,

GREYFRIARS', GLASGOW.

THE great majority of the preachers of the present day may be arranged in three classes. A considerable number, to a great extent, exclude themselves from the world, and commune chiefly with their own minds and with books. With the exception of a few immediate friends they shut themselves out from the public, and hence of the prevalent modes of thinking and feeling among different classes of society they are ignorant. The type of this class was John Foster, who, while he thought and wrote for mankind and for all future generations, was unable to command the attention of the most select audience. That great intellectualist experimented on five congregations, and the experiment was complete. Some in each relished his great thoughts, but he was unpopular, and speedily the meeting-house was deserted. Though few or none are equal to the essayist in intellectual powers, there are many who adopt the course that deprived him of pulpit popularity. They collect abundance of excellent materials, but the structure they raise wants symmetry and beauty. They present abundance of truth to their hearers; but being ignorant of their circumstances and views, they are unable to find access to their minds or to engage their attention. As a matter of course, their audiences are small and their influence limited.

Another class excel chiefly in their communicative powers. In these they are so versatile, that a very dry and meagre subject can be served up in a very savoury form. As they find a few ideas quite sufficient to occupy the usual time of a discourse, they require to make little preparation. We have in



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our eye a popular lecturer, whom we may consider as the type of this class. Often when on the way to address a large audience, he picks up, from a friend, a few ideas which he so skilfully throws together that for hours an entranced audience hangs on his lips. Some grumbles from intelligent quarters may be occasionally heard to the effect that the lecture was showy but superficial, specious but inconclusive—but the many are delighted or astonished. As, however, he continues to lecture in the same place, admirers become fewer and grumblers many. Preachers similarly gifted may for a time excite attention, but soon the excitement is over, and the preacher marvels that he should be left to waste his eloquence on deserted pews.

The third and the successful class happily unite the intellectual with the rhetorical, philosophical thought with a popular diction, a correct logic with words that burn, the gifts of the scholar with the graces of the orator. Seldom, indeed, are those possessed in the same high degree, in their united action, as they are severally enjoyed by the classes specified, but they are often combined to such an extent as to render their possessor respected as a scholar and admired as an orator. This class converse with books and with their own minds, and also with the living, acting world. They so mingle with society as to ascertain the prevalent opinions and errors of different classes, and thus furnish themselves with a key to the understandings and affections of those they address. They not only collect ideas for their discourses, but they take care so to arrange and express them as to tell most effectually on an audience. They inculcate great principles by historical incident, and convey the abstract in the concrete. Among this class the subject of our sketch holds a distinguished place. He unites the acquisitive with the communicative in such a manner as to sustain and augment a high popularity. He generally preaches twice every Sabbath. In the forenoon he lectures—proceeding regularly through some one of the books of sacred Scripture; and in the afternoon he preaches from some text suggested by circumstances. Soon as eleven strikes he is in the pulpit, showing his people an excellent example of punctuality. On rising, he, in a slow shrill voice, announces the subject of praise. Those

unaccustomed to hear him have some difficulty, in the distance, to catch the meaning, but as he proceeds he makes himself more audible, so that soon he is distinctly heard throughout his large and crowded place of worship. The singing is excellent, and conducted somewhat singularly. The leader, instead of being elevated in a desk, sits among the band, and is wholly undistinguished from others. The entire congregation properly join in the exercise, and sing with much sweetness and gracefulness. The singing being fully over, the minister slowly rises, and placing his right hand on the Bible, or Bible cushion, he offers prayer slowly and appropriately, and entirely free from form—the prayer being often founded on the subject of praise. After singing again, he discourses fluently and correctly without notes. His sermons are generally textual and well arranged. Last Sabbath afternoon he preached on Gen. iii. 14, 15, “And the Lord God said to the serpent, because thou hast done this thou art cursed,” &c. After a brief and neat introduction, in which he glanced at the context and circumstances of the parties referred to in the text, he considered the curse pronounced, the conflict foretold, and the issue predicted. In treating of the curse, he remarked that the serpent was not the only part of the inferior creation cursed for the transgression of man—the ground was cursed, and the whole creation groans and travails in pain together. The serpent was therefore cursed pre-eminently, but not exclusively—“cursed above all cattle,” because the agent in effecting the ruin of man. In referring to the terms of the curse, he stated various opinions as to the original structure of the serpent—one class holding that before the fall it was of different form, and the other asserting that the curse affected its condition, but not its structure. The latter view, he said, seemed to be sanctioned by the latter part of the words of the curse. The serpent does not literally feed on dust, but is merely in a prostrate condition. The same phrase is applied to the enemies of Messiah in the 72d psalm—“his enemies shall lick the dust.” The preacher remarked, that though the serpent’s eyes were piercing, and its colours brilliant, and its strength great, it is never spoken of, nor thought of, but with loathing and contempt which shows that the curse has a literal meaning. He

then mentioned the difficulties involved in punishing any part of the material creation for the sin of man. He showed that the same difficulties attach to Providence as to revelation—to matters of fact as to matters of faith. The inferior creation suffers daily. The most useful and inoffensive animals are scourged and starved in the service of man. He showed that the serpent was the mere agent in causing the fall of man, and the degradation to which it was subjected was designed to be to him a remembrancer of his apostacy. The agent in causing man to sin was transformed into the fearful emblem of his transgression; but the chief punishment was inflicted on the old serpent, the devil, who was the active agent in the transaction.

In discussing his second division—the conflict foretold—he stated the powerful and permanent antipathies between man and serpents. The serpent either flies from fear, or attacks through malice; and man, on the other hand, domesticates not the serpent, but views it with disgust. But the chief antagonism is of a spiritual character—between the seed of the woman and the seed of the serpent—the righteous and the wicked. He quoted a number of passages, which expressly state that the wicked are the children of the wicked one, and that the righteous are the children of God. He then referred to the struggle as carried on between Papacy and Protestantism, and showed that where there are any symptoms of a reconciliation, it is because Protestantism is assimilating to Papacy—the true church to the false. He spoke of the conflict in families, “a man at variance with his,” &c., as Christ stated, and of the conflict in the heart of the children of God—the old principles striving for the ascendant over the renewed man. He finally considered the predicted issue of this conflict. “It”—the seed of the woman—“shall bruise the head of the serpent,” “and thou”—the serpent—“shall bruise his heel”—the heel of the seed of the woman, or Christ and his people. He mentioned that the head of the serpent is its weakest part, and that it conceals it till it is ready to dart on its prey. He also stated that the heel was the part most exposed to the attacks of serpents, and summed up by showing that Satan was destroyed by Christ, and will soon be under the feet of God’s people,

and that the wounds the old serpent inflicts on the righteous will all be healed. He then concluded by reminding his audience that all mankind was divided into two classes—the righteous and the wicked, and recommended serious inquiry, that each might ascertain to which class he belonged, and then reminded the righteous of their privileges as the children of God.

The sermon was plain, practical, and short. The literal meaning was carefully examined before the figurative was referred to, and the order was natural, and the illustrations appropriate.

As a popular preacher, Dr King is second to none in Glasgow. His large church is well filled with an intelligent and influential congregation. It requires considerable attention and minute observation to ascertain those qualities that render him so popular. First among these may be noticed the clearness of his conceptions and the simplicity of his language. He makes no attempts at the abstruse or the mystic. He deems it unnecessary to adhere to the dogmas of any school—philosophical or theological. The stereotyped phrases and formulas which fetter three-fourths of the teachers of Christianity he has almost entirely abandoned, and addresses his hearers in words of common usage, and in phraseology within the reach of the meanest capacity. By a course of long and assiduous application, he has brought the powers of a mind, naturally well balanced, to a high standard of perfection. He seems to have made that best of resolves, to speak only what he understands—a resolve which can be carried into effect only by much patient research and continuous thought.

The completeness of his ideas largely contributes to his popularity. In general he maps his discourses with much definiteness and precision, and his illustrations are short and appropriate. Having the ideas fully formed in his own mind, he clothes them in language terse, direct, and luminous. The preacher but imperfectly acquainted with his subject necessarily uses language involved and obscure. He speaks with the hope that light may break in on his own mind as he illustrates his subject, but what is obscure to himself is unintelligible to his audience. The subject of our sketch, on the other hand,

conveys clearly conceived thoughts to his hearers through a transparent medium. Whether right or wrong his audience cannot mistake what he means. Compact and unique thought is communicated in a neat and popular style. We may also instance among the causes of his popularity, his distinct, deliberate enunciation and delivery.

He appears quite at home in the pulpit. His hearers never think of pitying him—a most painful, yet not uncommon duty. He never seems at a loss or embarrassed. The order of his discourse and the structure of his sentences are so thoroughly natural, that the more intelligent of his auditors can almost anticipate the preacher.

Probably, however, the great secret of Dr King's success, as a preacher, lies in his matter. We have already hinted that he has abandoned the dogmas of the schools, and studied the Scriptures and common sense. He has few or no crutches. We know no preacher that declares more fully the counsel of God. The various doctrines and duties occupy, as nearly as may be, the same place and prominence in his discourses that they occupy in the Bible. When he meets with the doctrine of election he shuns it not, nor does he go out of his way to find it. When he meets with man's responsibility and accountability he has no fears of a full statement of these destroying other doctrines. He states truth, and seemingly opposing doctrines, in the same bold unhesitating manner in which he finds them in the inspired record. Though he calls no man father, his views are in accordance with moderate Calvinism. He asserts the responsibility of man, and vindicates the sovereignty of God. He preaches the sufficiency of the atonement and the freeness of the Spirit—the universality and heartiness of the offers of the gospel, and the possibility and certainty that many exclude themselves from its blessings. Such being his views, it is easy to see that he occupies a place among what has been called the middle men of the Secession Church. He repudiates, on the one hand, the fatalism of the high Calvinistic party, and, on the other, the superficialities and plausibilities of a diluted Pelagianism.

The critic might, no doubt, find something to censure as well as much to praise. He modulates his voice, but not

always according to the laws of harmony. Though his language is generally vigorous and terse, the sentences are often terminated abruptly and harshly. His periods are stately rather than graceful, and his enunciation impressive rather than melodious. His pronunciation is partially affected by provincialisms.

Many at college exhibit the only genius they ever exhibit. They finish their education and improvement at once, and become too wise or too apathetic to make farther advances. Not so with Dr King. He is a most devoted student to this day. He possesses excellent business habits, and his organ of order and perseverance must be "very full." Whatever he does he does heartily. He studies like a student—he observes like a philosopher—he thinks with all his might.

Dr King is the author of several works on popular subjects. Those on the Eldership and the Lord's Supper have been favourably noticed and well received by the religious public. In one word, Dr King is a popular preacher, an enterprising philanthropist, a public spirited and patriotic citizen, and an influential and consistent clergyman. His large congregation is weekly edified by his instructions and cheered by his visits—public meetings greet his appearance with rapture—the poor find in him an ardent benefactor—and Glasgow is proud to rank him among its ministers.

He was ordained in 1830, and is, consequently, in the seventeenth year of his ministry. He was transferred from Dalkeith to Glasgow in 1834, to succeed the late excellent and learned Dr Dick, and has since that time ministered to a large and flourishing congregation. About three years ago the University of Glasgow conferred on him the degree of Doctor of Laws, and since then he has been allied by marriage to one of the most distinguished professors in that seat of learning. He has been settled in Glasgow thirteen years, and his fame has been steadily on the increase. He has generally taught classes of students and other young people, and among these his labours have been highly esteemed. He is a workman that needs not to be ashamed. His whole deportment becomes his profession.



14 DEC 1850

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REV. WILLIAM ANDERSON,

JOHN STREET UNITED PRESBYTERIAN CHURCH.

ONE of Mr Anderson's favourite theories is, that the age of eighteen determines the future genius and history of man. The dull boy of sixteen years may become a clever man, but should he allow the fated eighteen to pass, while he remains in his dolthood, he has little chance of becoming distinguished. We are not inclined to doubt the accuracy of this general rule, though it admits of many exceptions. There are many, however—and among these Mr Anderson himself may be classed—whose powers are but very imperfectly known till after they are more than eighteen years of age. It is well known that twenty-six years ago, some of the ministers in the Relief Church had but a very incorrect idea of the youth who came before them for license and ordination, and hence some scruples were indulged as to the propriety of settling him because he read his sermons. About a year after license, a call was presented to him from the most influential Relief congregation in Glasgow. In this case, as well as in almost every other, the discernment of the people was superior to that of their leaders. The complaint of clerical talent being unappreciated is, generally speaking, supremely unjust. There are ministers of decided talent who are left to labour in vain, but the man who possesses talent, and who is at all able to show that he possesses it, may have to endure the frown of jealous or of obtuse co-equals, but soon as he risks the ocean of public opinion, he may count on a voyage safe and prosperous. Soon after license, Mr Anderson was settled in John Street, Glasgow, where he has ever since presided over a very large congregation. So

anxious are many to obtain sittings, that for every seat that becomes vacant there are generally numerous applicants, and now that he is in the twenty-fifth year of his ministry, his popularity still increases. No man has had more untoward circumstances to contend with, and few indeed could have outlived them; but he has stood true to his post, and his people are taking the place of worship into their own hands, and will soon entirely possess it. He generally preaches twice every Lord's day, and occasionally three times. When he preaches, strangers have some difficulty to find sittings, as the place is fully let.

Shortly after the announced hour, last Sabbath forenoon, he entered the pulpit, and without sitting down, gave out the subject of praise, while the entering of the people, which continued fully twenty minutes after the hour, (probably the Queen Street fire kept some back,) prevented many from hearing the voice of the preacher. The minister and the entire congregation stand during singing, and join with a hearty earnestness in the service. After singing, a part of Scripture is read slowly and emphatically. The preacher then, while he places his right hand on the open Bible and the left is lifted up, offers prayer, remarkable for its simplicity, earnestness, and originality, and occasionally for its great length. Some have been censured for formality in prayer, but he, if possible, goes to the other extreme, and the consequence is, that whilst the formality of the one produces apathy, the originality of the other excites surprise. Mr Anderson occasionally follows out trains of thought in prayer in which a congregation must have some difficulty to join—trains suggested by circumstances of which they are ignorant. He addresses numerous interrogatories both to the hearer of prayer and to his audience, and indulges to some extent in what have been called "indirect prayers." Frequently, too, his sentences are long and involved, so as to perplex those unaccustomed to his manner. As a specimen of his originality, last Sabbath forenoon he prayed very particularly for the *bodies* of his hearers, then for their *souls*, then for their friends and acquaintances, &c. During the second singing the minister and people sit, and at all the other singings they stand. The subject of

lecture last Sabbath forenoon was Matthew xviii. 15, 16, "Moreover, if thy brother," &c. Having placed a few scanty notes on the Bible, the preacher, standing erect with clasped hands, commenced his lecture by stating that the words he had read sanctioned the order of ruling elders. He combated, what he called, the loose notions of those who hold that no formula of church order and discipline is contained in the Scriptures. He said there was more in Scripture to support the order of the church than there is to support many doctrinal dogmas. The divine right of presbytery he considered established. He accounted for little being said of its institution on the principle that the forms of presbytery previously existed in the Jewish synagogue. Christ, he observed, in introducing Christianity, revolutionised as little as possible, and therefore adopted existing institutions into its rights. He instanced Baptism and the Lord's Supper—baptism being used by the Jews on the reception of Gentile converts, and the passover ceremonies being made the foundation of the rite of the Lord's Supper. As with its rites so with its discipline. The Jews, among whom churches were first formed, were familiar with the discipline of the synagogue, the affairs of which were managed by the president or angel, along with six, eight, twelve, or more accessories, and therefore no minute description of presbytery was necessary. He considered the fact that the ministers of the seven Asiatic churches are called angels, proof that the order of churches was borrowed from the synagogues. He then stated, in opposition to Independents, that there ought to exist an order of rulers distinct from the people, and elected by them. In proof of this, he quoted Rom. xii. 6, 1st Cor. xii. 28, and 1st Tim. v. 17. He next showed, in opposition to Episcopalians, that there was no authority for any higher order than that of elders. In proof of this, he quoted Acts xx. 17, 18, Titus i. 5—7, and Phil. i. 1—passages, in some of which the terms elder and bishop are used interchangeably, and others of which sanction two orders only. He asserted that the despotism of Episcopacy, and the unruly democracy of Independency had never wrought well, were not now working well, and never would work well. Democracy could never work well. Some of the Independent churches, he said, were

equal, and probably superior, to Presbyterian churches, but he denied that such were wrought on Independent principles. The deacons and committees did the work of sessions. To constitute one the reporter of a case is to make him a judge as really as an elder. The preacher then remarked that he seldom referred to such subjects, but that the recent election of elders, and their being set apart to office that day, rendered this discussion of suitable.

He then proceeded to set apart the newly-elected elders, testing them on the five usual points—their belief of the Scriptures—of the Westminster Confession—of the correctness of Presbyterian worship and government—of their purpose to rule well and live well—and their purposed submission to the admonitions of the brethren; and having obtained their assent, he very shortly addressed them and the congregation, and then concluded with praise and the benediction.

In the afternoon, the introductory services were similar to those of the forenoon; but instead of the sermon immediately following them, the preacher made a number of intimations of missionary, educational, and charitable institutions—remarking at considerable length on some of them—intimations usually made after sermon. The greater part of an hour having been occupied with these preliminaries, he gave out for his text Rom. i. 13, 14, “Now I would not,” &c. He commenced by remarking that he had been preaching a course of lectures on the doctrine of regeneration, in which he had proposed to consider what proved a man unregenerate, and what did not prove a man unregenerate, and what was necessary to prove him regenerate; but that he had found that his plan excluded some from the ranks of the regenerate that ought to be among them, and that it included others who were unworthy, and therefore he meant to take time to reconsider his plan, and in the meantime would direct attention to Christian duty and obligation. He enumerated the various denominations who now took part in missionary work, and asserted that though the befriending of missions did not prove one a Christian, hostility to them, by general consent, proved the reverse. No Christian had confidence in one apathetic or opposed to missions. He said there were various principles on which the

cause of missions might be successfully pled, but in the meantime he limited himself to the justice of the case. He pointed out the difference between justice and generosity—justice being the requirement of law, and generosity the dictate of good will. A violation of justice is criminal—the neglect of generosity is mean and ignoble. He remarked that some men were proud of their justice who have little to say for their mercy. He wished to meet such on their own grounds, and to show them that justice had to do with missions. Many, he remarked, had no conscience as regards missions, and consequently acted from mere feeling in the matter. He wished to make all conscious, as did Paul in the text, that they were debtors, not choosers. He then proceeded to show, firstly, that justice demands support to missions on behalf of God, and pointed out the obligations men are under to him as their Creator, Preserver, and Benefactor. He, secondly, showed that missions have claims on our justice in reference to Christ; and, thirdly, in reference to the Spirit. These particulars, he said, were included under the first table of the law; but the second table had also important claims, and to it the apostle refers in the text, when he says, “I am a debtor to the Greeks and the barbarians,” &c., by which he meant that he owed much to them for receiving his testimony. He remarked that he could almost be done with speaking of gratitude because Christians were not nearly the length of gratitude—he was anxious to get them to be just—to pay their debts to God. He referred the discussion of the second table of the law to a future opportunity, and concluded with suitable remarks.

On witnessing his large place of worship crowded with an attentive audience—amounting to nearly sixteen hundred persons, while many anxious to obtain seats cannot find them—one naturally inquires into the causes of his popularity. These are numerous, and some of them obvious, while others may be disputed. First among these is the originality of his views. The most casual observer, on hearing him preach, is speedily aware that he listens to one who thinks for himself. He not only avoids the usual technicalities of theology—he denies them, and sometimes states their opposite, and yet no one doubts his orthodoxy as regards the doctrines of the gospel.

Most evangelical preachers when they insist that man is saved by faith, seem afraid to hint anything of works; he, on the other hand, boldly announces that a saint's works are precious in the sight of God; and urges their performance in the expectation of their being largely rewarded. After exciting surprise, he satisfactorily shows how the seemingly-opposing doctrines, of justification by faith and the rewardableness of works, beautifully harmonise.

Most young men are taught that, in the selection of a help-mate, they have the sole choice; he tells them that the public has a right to have a say in the matter. See his published lecture to young men. These instances, which we might greatly multiply, prove the boldness and vigour of his views. It must be particularly observed, however, that to his views the impudent, and audacious, questionings of aspiring vanity or misguided youth have no analogy. The singularity of his ideas is natural—that of the others assumed. He has powers equal to sustain bold thought—theirs are scarcely equal to produce such. His statements are the result of careful observation and reflection—theirs the effervescence of a heated and disordered imagination.

Another cause which contributes to his fame, is the originality and singularity of his style. As a matter of course, an original thinker is an original speaker. The man able to produce ideas will not require to learn any model through which to express them. Mr Anderson's style, like his thinking, is entirely his own. Both in prayer and preaching he avoids all the technicalities of theology. He divests his subjects of what John Foster calls "the barbarous mode of expression employed by the greater number of evangelical divines, and without detracting from the dignity of the subjects discussed, he presents them vividly to the mind in the language of every-day life." Instead of speaking of one as *affectionate*, he calls him *kind-hearted*. Christian *walk* he calls Christian *conduct*. Instead of speaking of one *appropriating* his master's time, he says such *robs* or *steals* from his master. Every doctrine and duty he expresses in a way which every one understands. He uses no circumlocution to state certain subjects in what some call a delicate manner—he speaks out, and uses great plainness of speech.

No one has to ask another what he *means*, because he always *says*, and says plainly, what he wishes to say. Not only is his selection of words and phrases happy, but his manner of delivery is calculated to arrest attention. Every one sees that he is honest and earnest in the sacred cause. Though his language is singular, and such occasionally as to provoke a smile from those unaccustomed to it, his countenance is grave, serious, and earnest. There is no flippancy about him. He seems to know no one but his Master, and to stand in awe of no other. It is impossible to describe the feeling that comes over the mind as, in his own plain inartificial manner, he offers up prayer, and addresses his audience. He generally speaks slow, and marks the chief words with peculiar emphasis, so as to give the most listless a hold of his subject. An endless variety, in matter and style, keeps up attention. He is utterly free of form both in preaching and in prayer. With an exhaustless fund of ideas, and a good command of language, he every day edifies, and often surprises, his auditors. His style is unequal as well as varied. Occasionally it is loose and careless when he uses no notes, but when he preaches from notes it is accurate and even eloquent. In his published discourses there are passages of very great beauty—equal, even in language, to Gordon's, and superior in ideas.

On the platform he is generally very much applauded. There he allows himself full scope, and expresses himself, on questions of great interest, with a fluency and pleasantry rarely equalled. The peculiar attributes of his mind are there manifest. He is often quaint without any attempt at being so. His quaintness is thoroughly natural, and, consequently, well received. A subject worn down to intolerable dulness he invests with angles and corners, and grotesqueness so as to make it quite new to his audience. He often reasons well, even in his most salient moods. On the Voluntary controversy he made himself felt and feared in the high places of the Establishment, and drew on himself a full share of the opprobrium of that time. He is also a determined advocate of Presbytery, and no minister in the church defends it with more success. Regarding the millennium his views are peculiar. He holds the second advent and personal reign of Christ on earth, and the

resurrection of the saints at his coming, at the commencement of the thousand years. Many years ago he published on this system, and his views remain unchanged. Some of his brethren considered his teachings on this subject heretical, and would have called him to account, but fortunately for their own credit they have hitherto made them matter of forbearance. He occasionally announces, and gives his people, a whole lecture on the hastening glories of his millennium. As a writer, he is not yet so well known as he should be. About a year ago he issued a volume of sermons, which were well received. In these we find no crude, half-digested ideas—no sickly sentimentalism—no idle disputings. The great doctrines and duties of Christianity are his themes, and these, instead of being treated in a dry, scholastic form, are presented with a freshness and vividness with which, only, a mind accustomed to think, and a heart to feel, could invest them. We are at a loss whether most to admire the unfettered independence with which every subject is treated, or the deeply-pious feeling that pervades every page. With a mind bold and independent, the writer is guided by an accurate judgment from the errors peculiar to that class of writers, and hence his boldest assertions will be found, when rightly understood, to accord with the spirit and tenor of the sacred record. Many statements are bold and startling; but it is the boldness of truth delivered from the mazes of system. The arrangement is worthy of the matter, and the style, generally speaking, is original, striking, and accurate.

Though Mr Anderson is a decided Presbyterian, no man is more esteemed among all sections of the church. He deems it unnecessary to support his own views at the expense of the honesty, or Christianity, of others. He loves all who give evidence of possessing vital Christianity, and is loved by them in return. Of infidelity in all its multifarious forms he is a determined and powerful opponent. His presence is given to the greater part of public meetings held on educational, charitable, and religious subjects. We conclude by congratulating the Relief congregation of John Street on its privileges under his able ministrations.



W. H. B. 1796. 18. 11. 11.

GLASGOW.

THE LATE REV. THOMAS BROWN, D.D.,

FREE ST JOHN'S, GLASGOW.

THE death of this eminent minister was in keeping with his life. No event in his life surprised the world, but his whole career edified and bettered it, and he came to the grave like a shock of corn in its season. Like some of the mightiest agencies in the material creation, which silently and unobtrusively accomplish their work, Dr Brown, during a long life, pursued the even tenor of his way, and on Saturday last he finished his work, and calmly entered into rest. In the contemplation of such a character and career as those of Dr Brown, there is something inexpressibly sweet. There is an entire absence of the tempest, and storm, and hurricane. The landscape has none of those Alpine heights, or inaccessible fastnesses, or lonely wastes, or eternal snows, or all, or any, of the other attributes of majesty and sublimity by which seers in the olden time were rapt as they heard the words of God, and from which poets in all times drew their inspiration. A fine and gently-variegated scene is the suggested emblem. The summer sun pours his rays on the smiling scenery—the birds sing on every tree—the waters gently ripple—the lovely and the beautiful are in the ascendant; but the attention is chiefly fixed on that placid river which, on its way to the ocean, irrigates many a drooping plant, and nourishes many a lofty tree, while the verdure of its banks tells of the extent and minuteness of its fertilising, mollifying efficacy. The river is no inapt emblem of the quiet yet majestic Thomas Brown, whose death has thrown a gloom over our religious population. We doubt whether any minister wielded a wider influence than did

Dr Brown, and yet the least of them might be much more noisy. The fame of Dr Brown rested on a sure basis. His power lay in his heart and mind. He was emphatically a good man, and every one believed him to be such. There are many that often try our charity, even in our best-natured moments, to believe that they are true men. We find no difficulty at times because they exhibit proof of their goodness; but when we see them breathing threatenings and slaughter—casting firebrands, arrows, and death—anathematising those whom Christendom honours—speaking peace in public, and sowing division in private—commending the gentleness of Christ in their doctrines, and exhibiting the fury of the wicked one in their lives—our charity falters, our doubts arise. Dr Thomas Brown, however, never presented these anomalies—never gave rise to these misgivings. He never desecrated the pulpit by indulging in anger, malice, and evil speaking. He never gave the lie to his doctrines by his life—he never took up an ill report against a brother—he never followed that which was evil, but always that which was good. His history supplies an additional proof, if, indeed, proof is needed, that moral power is greater and much more desirable than intellectual power. In intellectual power he had not a few equals; in moral power he stood, among his clerical brethren, almost alone. We speak advisedly. The power of the greater part of our influential ministers is, in a great measure, intellectual. They overtop their fellows in the exercise of gifts merely natural. They are more learned, or more eloquent, or more philosophical, or more metaphysical than their neighbours; and, consequently, they occupy their lofty position as intellectualists rather than as moralists. Dr Thomas Brown, on the other hand, raised himself to his lofty eminence by the goodness of his heart, by the consistency of his life, by the faithful performance of duty, by the power of the simple truth, and by patient continuance in well doing. That he possessed a well-balanced mind no one doubts; but, though his mental powers were superior and well distributed, they never could have placed him on that very exalted eminence which, for many years, he well sustained. The feeling towards him, throughout the entire of Glasgow, was very peculiar. In speaking of other

eminent ministers we often hear the detractive or doubtful "but" follow some declaration of admiration. In speaking of Dr Brown there was no "but." He never required to be spoken of in a manner that needed any qualification, for the simple reason that he never appeared in a borrowed character. He made no attempt to appear greater than he really was, and, of consequence, no one ever thought of denying him his natural rights. Indeed, there is less injustice among men, as regards their opinions of each other, than many suppose. When one evidently aspires to honours to which he has no claim, it is no injustice to deny him these, and of one who attempts to make an impression beyond his powers to sustain, justice demands the defeat. Let any man content himself, however, with seeming what he is—neither more nor less—and there is scarcely a person in the world will disturb him. Such was the conduct of Dr Brown. He appeared uniformly the modest, meek, unassuming Christian. He never attempted to astonish an audience with bursts of eloquence, or metaphysical acumen, or ready logic. He spoke the words of truth and soberness without violating nature, or astonishing the weak, or disgusting the strong, and he was loved by all, feared by none—unless the fear inseparable from the awfulness of true goodness. In prayer he greatly excelled every other minister. As his fine, open, apostolic countenance beamed with benevolence, he gave utterance, in the simplest language, to the deepest emotions of the human heart. He was a man of fine feeling, and nowhere was that more apparent than when engaged in the loftiest of all exercises—communion with Heaven. Not only did he give expression to the great sympathies of humanity, but he most happily entered into the details of the joys and sorrows of the individual members of his great congregation. Instead of *praying generally* for the sick he offered petitions appropriate to their several circumstances. No minister could enter more intimately into the individual and domestic trials of life, and none knew, so well, how to administer heavenly consolation. The most thoughtless were awed by the solemnity and power of his public prayers, while every Christian heart beat in unison with that of the speaker. His prayers, when he visited his people—especially when they were sick—were very remark-

able. The burden was removed—the temptation dispelled—the faint heart strengthened—as he brought near the promises and prospects of the gospel, and directed to those sources of consolation which flow from the throne of God and of the Lamb. It is much to be regretted, that with the exception of one discourse, as far as we know, he prepared little for the press. Several of his sermons were taken by short-hand writers, and published in weekly and monthly serials.

His published sermons will satisfy the intelligent reader that, in point of intellectual vigour, his ministrations were superior, and that for real practical value they were of a very high order. He had neither taste nor tact for metaphysical discussion, but he had what was infinitely preferable, a mind that trembled at God's word, and a heart under the practical influence of His love. He preached not himself but Christ Jesus the Lord, and avoided, equally, doctrinal and ecclesiastical discussion. His appearance in the pulpit was that of the old Puritan divine. His thin but graceful figure—his fine beaming countenance—his graceful and varied gestures—his distinct and earnest delivery, all told with powerful effect on his crowded audiences.

He was born in Closeburn, Galloway, in the year 1777, and was ordained in 1807, in Tongland's parish, in the stewarty of Kirkcudbright, and remained there about twenty years. After Dr M'Farlane had ministered some time to St John's Church, in which he succeeded Dr Chalmers, he was called to St Enoch's in 1825, and Dr Brown—then the Rev. T. Brown—was called to Glasgow in May, 1826, and he has since laboured with zeal and success in Glasgow. He followed out the pauper system introduced into the parish of St John's by Dr Chalmers. Every elder had to keep a correct list of all the poor in his district—duly notifying all the changes that took place amongst them, and all the poor, whether or not members of the congregation, got supply. This system continued from the time it was founded by Dr Chalmers till the charge of the parish was devolved on the Town's Hospital about the year 1839. The two parish schools founded by Dr Chalmers were carried on by Dr Brown, and an infant school, and school of industry, were added under his own superintendence, and

these schools are still continued under the auspices of St John's Session. He was unremitting in his attentions to the sick, and all the institutions connected with the church received much of his time and care. On the Sabbath forenoons he lectured, generally, through some one of the sacred books, and on the afternoons he preached from texts suggested by circumstances. His sermons were carefully written out, and he always used notes when preaching. He not only felt the force of what he spoke, but he had the peculiar power of making others feel with him, especially in what is called improving his discourses, when he made them bear with great force on the conscience. Often when expostulating with his audience, on some important doctrine or duty, the big tear rolled down his cheek, and, immediately, almost, his entire audience were similarly impressed. He threw his whole soul into his subject, and the most listless, of his auditors, were struck with the majesty and grace of his message, and the faithfulness and sympathy of the messenger. His people will not soon forget the scene that occurred on a Sabbath forenoon in the spring of 1839. The preacher had given out the 63d psalm, "Lord, thee, my God," &c., when suddenly he paused, and dropped in the pulpit. The excitement in the congregation was indescribable—all considered that he was gone. As he was removed from the pulpit, between two friends, he was able to say to his affectionate people, "Remember me in your prayers." Though he gradually recovered from the shock, his constitution was greatly shattered, and he never afterwards regained his former strength.

His congregation is both wealthy and liberal. At the opening of the magnificent place of worship, Free St John's Church, the collection amounted to nearly £1800, being the largest sum, as far as we know, in Scotland, ever raised at one church door collection.

During the last six years of his ministry, he has had assistants, among whom were the Revs. Mr Thomson, Mr Grant, and Mr Smith. The degree of Doctor in Divinity was conferred on him after his settlement in Glasgow.

He was remarkably systematic in conducting all his affairs. His congregation have always been ardently attached to him, and they showed that attachment by a steady attendance on

his ministrations, and by many acts of kindness. He was called to Ratho about fourteen years ago, but he declined acceptance. About that time the young men of his congregation made him a very valuable present of plate.

We need scarcely add that, at the disruption, Dr Brown seceded with almost all his people, who remain faithful to their principles. The high honour of being Moderator of the second Assembly of the Free Church was conferred on him. His death has spread a wider gloom over the city than that of any clergyman for many years.

JAN. 30, 1847.





GLASGOW.

REV. JOHN MUIR, D.D.,

ST JAMES', GLASGOW.

A FEW years ago we heard it stated, in the presence of a Glasgow audience, that among all the ministers of Glasgow, of all denominations, there was only one of them a native of Glasgow. That one exception, to one hundred and twenty cases, was Dr John Muir. We know not how many exceptions there are now, but we suspect they are not yet very numerous. Glasgow gives its sons to manufacture and merchandize, but deems the pulpit unworthy of them, though blazing on the chief places of concourse, we find the significant inscription on its arms, "Let Glasgow flourish by the preaching of the word." It is the more honourable to Dr Muir that he, of all the gifted sons of this great city, was able to resist the gains of mammon, and to devote himself to the toilsome, though honourable, life of a Glasgow clergyman. For the period of forty-three years he has ministered to large and much attached congregations—first at Leecroft, and latterly in Glasgow. He preaches generally twice each Sabbath, and has taken an active part in forwarding the interests of the benevolent schemes connected with the Established Church. On the afternoon of Sabbath week, after singing and prayer, he read in the seventh chapter of Exodus, from the fourteenth verse to the end, which relates to the plague of turning the waters into blood. He commenced his remarks by saying, that this man called Pharaoh was raised up by God that he might show his power in him. God, he said, turns blessings into curses to the wicked—he turns water into blood. What wicked men and fallen angels expect mitigation from only aggravates their miseries. Fallen

angels delight to do mischief in this world, but the mitigation they get from mischief-making and mischief-doing, recoils on their own heads. In this and following chapters, it appears that Pharaoh was punished by matters and things which he despised; so in like manner, continued he, do fallen angels despise men, and think themselves greatly their superiors, but men will torment them in return. In subsequent chapters it appears that the Egyptians were always dying and never dead, and so fallen angels are always dying and never dead. God put a difference between the Israelites and the Egyptians. He delivered his people from Satan and his angels by a plan of substitution. When he slew the Egyptians he substituted a dead lamb for a dead child among his own people, and brought his people safe to a city of habitation. After the above *exposition*, a few verses of the 84th psalm were sung, and, on the whole, well sung, the greater part of the congregation joining. He then announced for his text, Song of Solomon, chapter ii. 17, "Until the day break," &c. He proceeded to his discourse by stating that the object of this book—the Song of Solomon—was to set forth the endearments that existed between Christ and his church. Christ is the spiritual Solomon, and his people have intimate communion with him here, and, longing to be where Christ is, they say, in the language of the text, "Until the day break," &c. He would elucidate his text by considering, first, the character; secondly, the expectation; and, thirdly, the desires of God's people. We learn their *character* from the word "beloved"—Christ is the beloved of their souls; we learn their *expectation* from the words, "Until the day break and the shadows flee away;" and their present *desires* from the words, "Be thou like a roe or a young hart upon the mountains of *Bether*," or *division* or *separation*.

Dr Muir is one of those who, not choosing to publish what would give correct views of him as a preacher, is chiefly known by remarkable sayings circulated by mistaken friends, and amended by unscrupulous opposers. Unquestionably he has uttered many notable sayings, but he is a preacher of a thoroughly practical class, and can sustain a consecutive train of thought as well as utter an insulated and memorable saying.

We ascribe Dr Muir's popularity partly to his *manner* in the pulpit—a manner distinguished by its ease, its energy, its singularity, and earnestness. His manner, we say, is remarkable for its ease. When he appears in the pulpit he seems quite at home. His movements are thoroughly inartificial. Though there are certain characteristics that belong to a graceful manner, there are also individual peculiarities indispensable. The person who regulates his movements according to the rule and square method of schools, may get credit for being well bred, but in many cases the rules of etiquette destroy that individualism which constitutes the great charm of physical action or gesture. Dr Muir retains that very strong individualism in his gestures that renders them so fascinating. His action is varied, and generally in keeping with his subject. His voice not unpleasant, and well under command, changes with his subject, and pleases by its variety. The energy of his manner contributes to his fame. In former days, when in the vigour of youth and manhood, he had few equals in his animated address, and even now that the weight of years begins to press him, he retains no small share of the vigour, power, and pathos which were wont to entrance his thronged audiences. He has sufficient independence of mind to carve out a path for himself, and hence many who have been accustomed to hear those whose manner and matter never depart even in one iota from the beaten path, have frequently expressed their surprise and wonder at what they designate his singular manner. All are struck with his great earnestness. He frequently so expresses himself as to excite a smile when his sayings are repeated by others, but as he speaks every one sees he speaks because he believes, and hence the command he has always exercised over an audience. Those drawn to hear him on account of strange sayings attributed to him, have frequently, as they retired from hearing him preach, expressed their surprise that they heard nothing *queer*.

The chief causes of his popularity, however, are to be found in his matter. On the leading doctrines of the gospel he is thoroughly evangelical, and on its leading duties thoroughly *practical*. The views he constantly enforces are the apostacy and degeneracy of man—the substitution and work of Messiah

—the justice, sovereignty, and grace of the Most High, and of the strictness and impartiality of that account which all must render at the bar of God. He dwells on the relationships believers sustain to God—the character and endearments of their union with his Son—and the energy and love of the Spirit of all grace. The duties of the second table of the law are exhibited as springing from new relationships and new responsibilities. He keeps his hearers in the presence of Him who is light and love, and continually reminds them of the obligations they owe to a three-in-one God. Occasionally there may be a little of the mystic in his views, but, generally, every heart responds to the trueness with which he describes that intimate union which exists between the Church and its great Head. It is but fair, however, to state, that while his views of the New Testament, as far as the leading doctrines and duties of the gospel are concerned, are both true and consistent, he entertains, and teaches, very peculiar notions regarding many parts of the Old Testament. Some of the historical books he considers symbolical, and interprets them accordingly. These extreme views are referable to a loose method of interpretation. Nothing but a genuine piety can save those who adopt such from the wildest extravagancies or downright scepticism. Soon as one can believe that a passage that bears every proof of the historic is merely a figure, he is like a ship at sea chartless and pilotless, and only an unseen power can save him from utter shipwreck. When a passage bears a symbolic meaning, no one more readily perceives its beauties or more vividly exhibits its spiritual bearings. On the prophetic he is quite at home, but on the historic he flounders.

It must also be admitted that he gives some doctrines more prominence than they have in the Bible. There can be no objections to his stating the doctrines of the divine decrees, especially election, when they come in his way, but he often finds them when they would, much better, be omitted. It has been, often, remarked that the Bible teaches election to encourage the people of God, while many teach it seemingly for no other purpose than to prove a stumbling block in the way of inquirers. Dr Muir occasionally exhibits the way of life in all its unrestrainedness, but at other times—probably to

combat false views—he perplexes those who need encouragement.

His prayers are noted for their adaptation to the circumstances of the people to whom he ministers. At times they have indeed been supposed to be personal. On preaching in a royal burgh not very far from Glasgow, he is said to have commenced his prayer by saying, “O Lord, make the magistrates of — wiser and better.” The magistrates, suspicious that some charge lodged under the petition, sent a messenger to him, next morning, asking what he had against the magistrates. The Doctor, who had used the petition in a general way, was rather surprised with the question, and said to the messenger, “Tell the magistrates of — that I am very sorry the prayer seems not to be answered.” This circumstance, whether strictly true or not, gives a very good idea of the home thrusts he employs in his prayers. We might fill much space with alleged strong and original sayings of Dr Muir, but many of them are made up, and others of them improved by his mistaken friends and enemies. The Doctor has said many very striking and startling things, but these give him his identity, and separate him from the hosts who never had vigour nor boldness to give birth to an idea, or to clothe the ideas of others in language of their own.

Dr Muir was ordained in 1803, and has been a minister for forty-three years. He was first settled in Leecroft, Stirlingshire, and was removed to Glasgow in the end of the year 1821. At the time of the disruption many thought he would come out, but he remained in the church, while the majority of his elders, and a great part of the members, left, and formed Free St James’ congregation, and consequently St James’ Church is now by no means so well attended as in former years. Still, however, it numbers many influential and excellent families, who are ardently attached both to the Established Church and to their minister. Dr Muir, though advanced in years, retains his strength and vigour well, and occasionally manifests all the ardour and enthusiasm of former days. Those who “cannot see anything in him” may account for the fact as they best can, that during a long life he has commanded around him a very numerous and influential

audience. It is the easiest thing imaginable, for the man who gives himself out as a discoverer in religion, to gather around him a gazing, wondering crowd, but as the conjuror attempts, and fails, to work his miracles, the crowds disperse, the discoverer is deserted, and the world goes on much as in the olden times. But let a man who makes no announcement as a discoverer, who treads the beaten paths of orthodoxy, continue, year after year, to edify a crowded and intelligent audience, and we seek no other proof that such is a man of talent or of very extraordinary tact. Dr Muir has done a great work, and done it well, and the hosts of upstart youths, who would set him down as an antiquated enthusiast, might profit by the anticipation that a quarter of a century before they reach his age they will have passed into silence, and be dead while they live. An ephemeral popularity they may enjoy who have a smooth or a glib tongue—a permanent popularity is the reward of piety, consistency, and what, for want of a better word, we shall call individuality.

FEB. 6, 1847.



TO THE PROPRIETORS OF THE GLASGOW EXAMINER

FOR THE PURPOSE OF PUBLISHING A

GLASGOW.

REV. RALPH WARDLAW, D.D.,

WEST GEORGE STREET CHAPEL.

AT the commencement of the present century, the population of Glasgow amounted to little more than eighty thousand, being only one-fourth of its present number. The Established Church was then in the ascendant, and its adherents, naturally enough, assumed that dissent was very well off if it was tolerated, and that Dissenters had reason to bless themselves that the penal fires, of former days, were not still kindled by the civil powers whose "duty it was to take order and preserve purity in the church." At that time the entire dissenting clergy of Glasgow numbered little more than a dozen, and of these only two—Drs Kidston and Wardlaw—now remain and to their instrumentality, and that of their coadjutors, the progress and triumphs of dissent are greatly indebted. Since the time that Dr Wardlaw was ordained, in 1803, the Secession Church has increased its congregations in Glasgow from five to twelve, the Relief from five to nine, New Independent from one to four, while several other bodies have been formed and rapidly increased. So completely have the tables turned, that the question is, not whether will the Established Church tolerate dissent but, whether will dissent tolerate the Establishment—Dissenters now being, to members of the Establishment, as three to one. The career of one, who has remained at his post during such changes, would be of some interest though he had taken no very active part in passing events. The very fact, that during his public life, in our city, Glasgow had quadrupled its population, and its dissent, confers on him an adventurous honour and interest. If we honour the onlooker who

has been the witness of momentous transactions, how much more the man whose efforts and influence have encouraged or facilitated them. The witness of a hundred battles is a character, the actor in them is a hero. It does not follow, however, that such is unconditionally entitled to unqualified praise. The veteran, who has weathered the storms, of half a century, is not necessarily the object of universal admiration; much less will he be universally beloved who, in battling it with human passion and party prejudice, has frequently to come in collision with the interests and opinions of those from whom he differs. As we are none of those who believe in an earthly perfectionism, either as regards the natural, moral, or religious powers of man, we of course consider ourselves under no obligation to ascribe such to any man. Nor does it follow because one has been uniformly prosperous in his undertakings, that the means he has employed to accomplish them, and the motives that have urged him forward, are unexceptionable. In treating of one's public career, we acknowledge no *a priori* argument, no personal friendships, no individual interests, no latent jealousies, no sectarian considerations, and no probable consequences. We estimate actions irrespective of their doers, books irrespective of their authors, and public men irrespective of their social, political, and religious relationships.

In giving a rapid outline of Dr Wardlaw as a preacher, theologian, and ethicist, we shall proceed in a philosophical order, however much we may violate philosophical accuracy in our progress. The two great divisions of philosophy are observation and deduction—the inspection of facts and accounting for these facts. According to this order, we consider first the position and the influence of the subject of our sketch. The author of “Literary Portraits” acknowledges Dr Wardlaw the *facile princeps* of dissent, and almost the unanimous public affirms the correctness of this allotment. The place assigned him in all public meetings, whether political, educational, or religious, the verdict of the entire public press, the deference with which his opinions are received, and the number and character of his ecclesiastical assailants, all confirm the correctness of the above opinion. A whole host of scribblers have most perseveringly attempted to bring themselves

into notice, and make to themselves a name by assailing his views, and exposing what they call his inconsistencies. So much for his position, now for its causes. Does he owe it in part, or in whole, to his denominational connexions? Unquestionably some prefer to be connected with small sects through desire of fame, and such, often, find it easy enough to command the wished for honour—they become the heads of tribes, and receive all possible, party *eclat*. Beyond the limits, however, of their own beloved Zion their fame never extends—they are great lights to a very small part of the world, and they prudently avoid the obscurity which might be caused by other luminaries, by abjuring all connexion with them, and by moving in their own uncontrolled, though oftentimes narrow, and erratic orbits. While the subject of our sketch occupies a prominent denominational place his influence, unlike those referred to, extends over all the different sections of the church. One of John Foster's reviewers makes a curious attempt to prove that the chief cause of that profound thinker's popularity was his connexion with a small sect, but the attempt is a manifest failure, and proves the reverse intended. Generally speaking, sectional connection is sectional limitation, and the man able to make himself felt, almost equally, by all denominations, must be one possessed of very peculiar qualities. The people of Scotland are pre-eminently a Presbyterian people, and Dr Wardlaw is an avowed Congregationalist. With his ecclesiastical views not a title of the people of Scotland agree, and consequently to his ecclesiastical relationship his popularity owes nothing. Does he then owe his fame to his doctrinal orthodoxy? That he is strictly evangelical in his views few have dared to doubt; but his orthodoxy on not a few questions, of grave importance, has been long matter of dispute, and men of great name, and of no name, have made themselves very active in exposing his errors and proclaiming his heterodoxy. When engaged in the Socinian controversy (thirty-three years ago), his views of the Sonship of Christ, and the common operations of the Spirit, excited many surmises as to his soundness in the faith, and during later years his views of the atonement have been denounced from a thousand pulpits, and deprecated in numerous pamphlets. It

deserves special notice, that his departures from the usual paths of orthodoxy have none of those extravagancies that secure the temporary admiration of novelty seekers. Their character is so metaphysical as to place them altogether beyond the reach of such, and consequently can add nothing to his popularity among those who delight in palpable absurdities or flagrant impostures. The unthinking and superficial, who attempt to grapple with them, find nothing to alarm their fears or kindle their enthusiasm. While, therefore, some make to themselves a name by assaulting truths generally believed, and by bringing to light palpable truths hitherto undiscovered, the subject of our sketch can gain nothing, in point of popularity, from any peculiarities that attach to his theology. Does he owe his celebrity, then, to a ready utterance, a popular and thundering address, and a dogmatic and infallible asseveration? Those who know anything of him will answer this at once in the negative. One attribute, of the popular demagogue, he certainly does not possess. Though he can express himself with propriety on any given subject without premeditation, he is no platform orator. Though he speaks with energy, he avoids everything approximating to violence—he works himself into no passion, and astonishes his audience with no violent gesticulation. To that extravagance of figure and clap-trap oratory of which many are fond, he is an utter stranger. On questions regarding which his views are peculiar, he speaks with doubt and deference. He never makes the matter of eternal salvation hinge on his doctrinal peculiarities, and he fulminates no thunderbolts against those who reject them. It is obvious, then, that we must seek for the causes of his eminence neither in his denominational connexion, nor in his reputed orthodoxy, nor in his popular talents. These we have seen can contribute nothing either to an evanescent or permanent eminence.

Among the causes of his pre-eminence, we may notice what we may designate the *completeness* and *elegance* of his mind. Most minds are distinguished by one, or more, preponderating faculty which quite overbalances the others. Imagination rules the judgment, or the affections master the understanding. In the subject of our sketch it is impossible to detect any such

discrepancy. There are men that possess some one faculty in a higher degree, but few possess the whole in such harmony. Symmetry, not strength—health, not robustness—beauty, not sublimity, characterise his mind. Modesty and shrinking sensitiveness govern his proceedings. He makes no adventurous voyages—no Alpine journeys in quest of materials for thought. The dangers of the distant—the gloom of the profound—and the risk of the daring, he never ventures upon. He has never raised the (Eureka) “*I have found,*” for he never went in quest of the marvellous. The materials on which he operates are perfectly common, yet these, subjected to the crucible of his mind, assume new and beautiful forms. Of a huge folio thrown into that crucible, three-fourths go to dross, and the residue comes forth like gold purged. His mind is not creative, but *assimilative*. Send it in quest of materials, and its very fastidiousness would send it back empty a thousand times, but give it those that have occupied the attention of men of note, and its experiments are most successful. We do not say that it is perfect in its analytical operations. Our opinion is that it is, if possible, too analytical. It analysis what every other will consider ultimate facts, and makes occasional distinctions without a difference. Sometimes when expounding the Scriptures this excessive analysis is painful. He sees a principle, or precept, involved in a passage, and labours with extreme ingenuity to make that palpable to others, and hence, instead of adopting the usual and obvious sense, he occasionally deduces meanings which are far fetched, and therefore doubtful. With this exception, an exception occasioned by superabundant acuteness, the action of his mind is exceedingly healthful. When he is about to assail some argument, he is not satisfied with taking a general survey of it. He inspects it minutely as a whole, and as made up of parts. The terms in which it is couched are first subjected to a scrutiny, and often a double meaning, which becomes the point of his assault, is detected in them, and the point, too, at which he is most successful. He never is diverted from this minute inspection by a fair and symmetrical exterior. An edifice which others would pronounce, at once, faultless, is unable to forbid his keen search, and under the most specious external, he often discovers rotteness and

corruption. The extreme quickness of his mind renders him a formidable antagonist. He often, instead of defending his own hypothesis, demolishes his opponents with their own weapons, by showing them that whatever be the character of the views they assail, they use weapons that are more dangerous to themselves than to the assailed. Frequently his antagonists, on the Voluntary and Atonement controversies, have been astonished to find that their assaults on his views completely destroyed their own. No man can use the shield with more effect. The arrows glance on it, and return upon the strongholds of the assailants. Grant his premises, and his conclusions are generally inevitable. Give him unquestionable propositions, and he will speedily construct a perfect syllogism. It is almost impossible to convey a full idea of his mental completeness. His mind cannot move unless it can move with certainty. All hap-hazards are bugbears to it. He is no smatterer, and no pretender—what he knows, he knows thoroughly. This peculiarity runs through the extent of his knowledge. He never guesses at the meaning of a word in his own, or in any other, language; before he uses it, he must know it. Nor is he satisfied with ascertaining its meaning, he must be sure of its pronunciation. Where he doubts, he must stop. He can refer to no subject in theology, in science, in philosophy, or politics, with which he is not thoroughly versant. Such severe accuracy deprives him of the advantage of that show of learning which mere dabblers can readily command. In the professorial chair this peculiarity is strikingly apparent. If he never astonishes his students, with the extent of his learning, the thorough mastery of the topics brought under review edifies and delights them. He can never speak of what he has seen *somewhere*, he must be able to tell the exact place. He seldom speaks of what one says in *substance*, he must be able to give his exact words and meaning. The disarrangement of a sentence—the false measure of syllables—improper intonations, all grate on his ear like harsh thunder. The pain such occasion him is wholly indescribable. One may conceive something of it when his arm is dislocated, or when his eye-tooth is being torn from its socket. Often must the subject of our sketch envy those whose minds are so disjointed that a

false measure, a limbless argument, or a barbarous intonation chime in with them; and hence, when he shrinks and shudders, these harshly utter the enraptured hear, hear.

Probably another of the chief causes of his popularity, is his long-established mental integrity. The entire community give him full credit for stern honesty. In argument he may be mistaken, but he is not wilfully mistaken. He may assail truth, but it is because he believes it to be a lie. He can believe no statement to have another meaning than that educible by strict hermeneutics. He cares not what meanings are attached to certain statements—he will admit no meaning but the one they naturally bear. In dealing with arguments, he is scrupulously faithful in endeavouring to ascertain the meaning of their authors. He takes no undue advantage of obscure diction, or seeming, verbal, disagreement—he ascertains what his antagonist means, and, if his fair meaning is invulnerable, he at once owns it. His honesty is sometimes troublesome to his admirers. When such draw consolation, for instance, from a mistaken view of some scripture passage, he at once declares such consolation a delusion. The popular errors, in spiritualising the historical, he cannot endure, and, consequently, astonishes and sometimes offends by sweeping away such mistakes. Notwithstanding his frequent assaults on Established Churches, he is almost universally respected by their ministers and members, and readily finds access to their pulpits. They know that his opposition is the result of intelligent conviction, and they consider him on that account but, at the worst, a mistaken friend.

His gentlemanly bearing and numerous accomplishments augment his reputation. In native powers and in extensive learning he has not a few equals, and, in some particulars, superiors; but in accomplishments he is probably without a rival among his clerical brethren. In the discharge of his public work there is a modest dignity, slightly tinged, perhaps, with a conscious superiority—a severely strict propriety in all his gestures and actions and sayings, and a watchful avoidance of what would offend the greatest stickler for etiquette. In private there is suavity rather than sweetness—a dignity that forbids undue familiarity, while his cheerfulness and pleasantry

dissipate the anxiety of the most timid. He possesses a rich vein of quiet humour, and had he cultivated the sarcastic, few would have excelled him in that department. His regard for the feelings of others, and the consciousness that he had higher ends to serve, repressed that playful pleasantry, which, in his early days, was rather formidable to those who crossed his path. Possessing a high sense of honour, he is unsuspecting of others, unless he has strong proof of their obliquity. The mean and gossiping and malicious he frowns from his presence, while real worth, though found in humble forms, he cherishes and encourages. Of his personal appearance, and of his claims as a preacher, the celebrated Gilfillan, a popular writer, and minister of the Secession Church, says:—"As a speaker, Wardlaw's tones are soft, tender, and trembling. The key he assumes may be called a long audible whisper. There is a silvery sweetness in his notes, like that of gently flowing streams. He reads, and reads so easily and elegantly, with such earnest quiet of manner, and with such minute and fairy music of intonation, that you wish him to read on for ever. Yet there is nothing mawkish in his tones. You may, indeed, on reflection, wish that there had been a greater variety; that, instead of the eternal dropping of honey from the rock, there had been a mixture of manlier melodies, the crash of the thunder, the shivering burst of the cataract, the full-lipped harmony of the great deep river, the jagged music of the mountain stream, or the boom of the breakers in the 'half-glutted hollows of reef-rocks;' but you do not feel this at the time. While the preacher's voice continues to sound, you listen as to the song of the Syrens: it winds round you like an enchanted thread: you suck it in like 'honey-dew, or the milk of paradise.' The mildness of tone comports with his character (a man of timid and gentle temper, foaming and thundering in the pulpit, may well remind us, as well as the French, of a *mouton enragé*), it points his sarcastic vein (how do a mild lip and tone acerbate a keen sneer); and it is in keeping with his personal appearance. Gravity, without sternness, is the leading expression of his countenance, which also beams with a certain thoughtful sharpness, like the face of one who has often leant over and looked up from an adversary's book."

As an author, the same authority says of him—"Dr Wardlaw has been a voluminous and varied writer. What subject has he not touched, and what not adorned by the mild moonlight of his intellect? He has busied himself with solid matters; has written on the Socinian Controversy, Assurance, Infant Baptism, Christian Ethics, &c.; has published divers volumes of discourses, and many single sermons; has flung a smooth stone or two from the brook at the Goliath-forehead of Brougham, who had sported certain Philistine heresies on the subject of man's responsibility for his belief; has had a regular stand-up fight with Chalmers on the Voluntary question; has written lately an interesting and masterly Memoir of Dr McAll; and is preparing (which has since been published,) a Treatise on Congregationalism, meant for a facer to poor Presbyterians and their system for ever!" Since that time he has written an excellent memoir of his late son-in-law, the Rev. Mr Reid of Bellary, and published a series of lectures on the Life of Joseph, besides sundry other pieces.

His labours as a professor deserve honourable mention. For forty years he has discharged the duties of professor in the Glasgow Theological Academy, and till very recently his labours were entirely gratuitous. Many students, of all denominations, were wont to flock to his class-room to avail themselves of his lectures. His instructions were invaluable, and much is learned from his manner as well as from his matter. He treats the students as gentlemen, and never dogmatizes over their faith. When other professors in the academy unqualifiedly condemn minor mistakes, doctrinal or literary, he speaks always with deference, and occasionally with doubt; but while others are frequently wrong, in no case is he found to have committed himself. When he *thinks* a false measure is given, it is sure to be false; when he *thinks* a passage misquoted, it is found to have been misquoted. His only defect as a professor is his excessive gentlemanliness. He assumes the diligence of his students when he should test that diligence. He does too much himself, and makes them do too little.

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He was educated in the Secession Church, a church of which his progenitors were among the distinguished founders.

We have seen in his possession some of the relics of Ralph Erskine, to whom he is related. At the time he was to receive license he joined the Independents, who were then instituting the present form of Congregationalism. He was ordained in North Albion Street Chapel—a building now otherwise occupied—in 1803, where he laboured about twenty years, when his people erected their present place of worship, in West George Street, at a cost of above £10,000. He has generally preached twice every Sabbath, and, often, three times. During the earlier part of his ministry he preached without notes, but since that time he generally reads his sermons, and it is universally admitted that he reads gracefully as well as energetically. As a reader of the Scriptures he is certainly without a rival.

His people love him ardently, and allow him the largest income of any dissenting minister in Scotland. Still we doubt whether his income is equal to his merits, and certain we are that it is much less than it would have been had he complied with urgent invitations to go to England. We had almost forgot a very general complaint—the extreme length of his public services. Generally these occupy two hours, and last Sabbath evening the lecture itself occupied exactly one hour and twenty minutes. We had prepared an outline of that lecture, but we cannot find room for it, and there is less need, as he has published so much.

REV. HAMILTON M. MACGILL,

MONTROSE STREET, GLASGOW.

THERE has always appeared to us to be something invidious and unjust in criticising, especially if with severity, a young minister. It were almost as fair to pass an opinion upon a bridge, one arch of which only was erected; or upon a building, one storey of which only had been reared. And yet few aspirants, in any walk, have to pass through such a severe ordeal as a young clergyman. This is especially true when he enters on the public stage amid the prestige of previous reputation. Under what a stern scrutiny is he then brought! How many eyes are then upon him! How diligent are his enemies in watching for his halting! How nervous, sensitive, and liable to be disappointed, by the very excess of their expectations, are his friends! How jealous and watchful are his elder brethren—uneasy under their prospective eclipse! And how strong the strain upon his own unformed constitution and half-developed intellectual energies—a strain under which too many sink. And just when he is beginning to master the difficulties of his virgin position, and for the first time to breathe freely, comes the reaction incident to the popularity of all, and the bloom of popularity withers at the very time when the fruits of his ministry are beginning to mature. No one, but he who has experienced, can conceive the harrassing anxieties, the labours, the annoyances, the disgust, the disappointments, and the chagrins of the first year or two of ministerial life.

We have been amused with the lugubrious picture writers draw of the laborious life of a metropolitan minister. According

to them such is the most hard-wrought of her Majesty's subjects. He has so many visits to pay, so many speeches to make, and so little time for preparing the elaborate sermons, which he must, nevertheless, have in readiness for his highly-polished Sunday audience. These authors wax quite pathetic in their picture of a desperate divine sitting in his study, at some "wee short hour ayont the twall," hammering at the sentences of that day's sermon, adjusting this and the other fine clause for the grand show of the evening, and occasionally, we suppose, scratching his wise head about the organ of constructiveness, or taking an envious peep at his fair and sleeping partner. This is sad twaddle. If the divine, as an author expressly declares, spends a large portion of his week-day time in tea-table gossip, or in after-dinner chat with cits, it is his own blame if Saturday brings no holiday for him, if the Sabbath sun sometimes surprises him at his desk, and if he feels considerably Mondayish in the beginning of the week. We are convinced that the labours of semi-metropolitan ministers, and particularly in the beginning of their career, are quite as numerous, as incessant, and as harassing as those of their London brethren—that the calls upon their time are as frequent—that the demand for decent discourses is now, more or less, imperative everywhere—that the loose glib talk, which abounds in London pulpits and platforms, wont go down so softly anywhere else; and that if a minister, in a city such as Glasgow, rarely fails to discompose his Saturday's circle, it must be from a severe economy in the use of his time during the week.

We thus introduce ourselves, and our readers, to the young minister whose name stands at the head of this article. We have long known and loved the Rev. Hamilton MacGill. We did so from the first time almost that we saw his mild, expressive, and finely chiselled face—a face in which softness and spirituality hold a calm contest for the dominion. We remember when we first met with Thomas Carlyle, that his appearance forcibly recalled Mr MacGill. He is not so tall nor strong as Carlyle—his face has not the sternness of expression, nor the lurid fire wandering about the back of the eye, but the form of the features, the turn of the head, and the

shape of the body, are very similar. Nor is this a mere eccentric judgment of our own. A distinguished friend of Carlyle's, who had gone to hear MacGill, was greatly struck with the resemblance, which is that of a milder and younger, to an older and sterner brother. Any one who possesses Mr Gillfillan's Gallery of Portraits, may verify this by looking at the face of Carlyle as there represented, in what, indeed, is the only endurable lithograph in the volume.

Mr MacGill's mind is distinguished less by the supremacy of any one power than by the harmony and fine balance in which he possesses and manages many. In the beautiful and intimate way in which his intellect and imagination interpenetrate each other, he resembles Dr Thomas Brown, in whom the two faculties seem to melt and mingle with each other, like two currents of air, in endless interchange. His intellect is remarkable rather for delicacy and subtlety than for strength—it rather unwinds than cuts the knots which are presented to it. Its power is diffused, in equal proportions, throughout the whole of his composition, and rarely condenses into strong points, or rears up into sudden and striking positions. His thinking, as it goes on, sometimes used to raise and clothe itself in a quiet, dim, beautiful, but not impalpable or offensive mist. In happier moments, however, he was enabled to outrun this, and become perfectly clear and cogent. His imagination, we think, sympathises rather with the correct, the classical, and the refined, than with that outer and sterner world, where dwell the dreary, the rude, the fierce, and the terrible shapes of things. The figures he does produce are rather beautiful than powerful—rather elegant than new. His style, at one time, was somewhat perplexed and encumbered with a kind of metaphysical verbiage, which he might have left behind him in the ethical class, and which, as much as his mode of thinking, served to darken his counsel. His sentences were long and somewhat involved, and the meaning rather glimmered stealthily through than looked with open face. These faults, however, he has long ago relinquished, and the last time we heard him, we admired the beautiful simplicity and clearness of his diction, which, instead of the dim gorgeous coloured window, had become the clear plain

pane of glass, reflecting a meaning as chaste and refined as the blue unclouded sky.

Mr MacGill's manner is, we think, a better medium to his present than to his first mode of preaching. When he was, as of yore, highly oratorical, his voice and action did not give out the full effects at which he aimed. It seemed a melody that suited some higher, played on an inferior instrument—a strain fit for the organ, but attuned to the flute. Its effect was a certain convulsion, or appearance of convulsion, in the speaker, and a certain uneasiness on the part of the hearer. This, however, has departed, and along with it, a considerable degree of hesitation, which sometimes embarrassed his manner, and sometimes his meaning. His voice is a sweet continuous and mellow stream of sound, to which excitement seldom, indeed, says "spring up O well," but where lethargy never creates a standing and stagnant pool. His action is quiet but not feeble, and invariably forms a just measure for the feeling within, instead of, as with many speakers, exaggerating it by distortion and the other disguises of furious feebleness, or, as with others, indulging it beneath a load of coldness, like so much dull, wet, heavy clay. His manner is grave, earnest, unstudied; and we know few preachers who are more free, on the one hand, from the arts and affectations of the elocutionist, and on the other, from that whining ranting tone, which is at present yet more common, and yet more disgusting, as if one, in becoming a saint, were compelled to cease being a man—as if that awful Ear, which was wont to listen to the minstrel-sies of the temple, and the music which marched with the ark, was now to be pleased and propitiated by a bad, borrowed, and monotonous tune!

Mr MacGill, we regret to say, has not done his high powers justice, so far as publication is concerned. He has, indeed, published occasional lectures and speeches; and his editorship of the *Juvenile Missionary Magazine* does infinite credit to his industry, skill, and taste. But there are provinces in religious literature where his refined thinking, his philosophic acumen, and his sense of the beautiful, would entitle him to shine. We think he could produce such a book in the style of *Bowdler's Essays*, in no wise inferior to it, and, in some points, probably

superior—equally unctious, equally tasteful, and, if not quite so calm and chaste in expression, at once profounder in thought, and more poetical in spirit.

Poetical in spirit he certainly is, although we do not know if he has written much or any verse. But he is evidently not one of those who push poetry out of the pulpit, like Uzziah from the temple, as if it were a leprous and unholy thing, and supply its place by polemical fury or party spirit. He feels that the spirit of genuine poetry, and of genuine religion, are identical, or, at least, of kin; and that, like the Bible itself, every sermon should aim at being a poem, in the true and high sense of that abstract term, *i. e.*, seeking to give a poetic form and expression to eternal truth—seeking to construct not a dry dyke of argument, nor a loose pile of so-called practical sand, nor a hedge of polemical thorns, but to place “a tree of life,” living and choosing to live, firm and strong, even while it is shedding its leaves, for the healing of those who sit under its shadow!

As a man, he is remarkable for a manly mildness, which is very rare, as well as for all those feelings, tastes, and habits, which go to constitute the character of a gentleman. His conversation is distinguished by a thoughtful gentleness, and his modesty would be almost oppressive, and his amiability almost too perfect, were it not for that irrepressible intelligence which comes out in his countenance, and in the mild but keen perspicacity of his talk. We have sometimes seen him roused to resentment; and on such occasions he can express himself with great firmness, dignity, and fire; but nothing save what he deems gross ungentlemanliness, rudeness, or dishonour, ever betrays him into such moods; and, on the whole, the general habit of his mind, temper, writing, and preaching, is enlightened and calm.

REV. JAMES CRAIK, D.D.,

ST GEORGE'S, GLASGOW.

ON Sabbath last, at a little past eleven, the minister of St George's ascended his pulpit, and a considerable time afterwards all the large congregation had assembled. Instead of being preceded in the usual way by the Bible and psalm-book official, the minister very properly ascends the stair before that functionary, who immediately follows, and places the books on the desk, and, having shut the door, retires. The occupant of the pulpit appears to be above forty years of age, of middle size and habit. His phrenological development is good. His keen eye rolls beneath a placid brow, which is surmounted with erect, scanty grey hairs. Benevolence and playfulness contest the ascendancy on the lower part of his face. Though not destitute of becoming gravity, energy and sprightliness predominate in his appearance. Shortly after entering the pulpit, he announces the subject of praise in a sharp, shrill, distinct voice; the letter *s* is enunciated too distinctly, in a hissing sound, disagreeable to strangers. Singing, which is performed chiefly by the band, being over, the minister, with his hands clasped on the shut Bible, and leaning forward, offers an appropriate, though somewhat diffuse, prayer. He then, standing in an erect posture, reads a portion of Scripture, and makes occasional explanatory remarks as he proceeds. In reading, his pronunciation is unexceptionable, but his accentuation we consider faulty. We observed, especially when reading the 16th verse of 2d chapter of John's gospel, "Take these things hence," &c., his accent indicated nothing of that authority with which the words must have been delivered;



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and when reading the 18th and 19th verses of the same chapter, the taunting questions of the Jews were read with the gravity of oracular adumbration. We have been the more careful to note these blemishes, because we consider careless reading of the Scriptures a predominant pulpit vice, and because, in the present instance, it contrasts so strikingly with the correct and eloquent delivery of the preacher. After the second singing, Dr Craik, contrary to custom, prays a second time, and at the close of this exercise, he repeats the Lord's prayer. On the occasion in question, the text was given out five minutes before twelve, or nearly an hour after the announced time of meeting. The text was in 2 Cor. iv. 6, "For God who commanded the light to shine," &c. He commenced his discourse, which lay before him carefully written out, by remarking that the apostle, in the text, was familiar with the meaning of the request of the disciples, "show us the Father, and it sufficeth us"—the glory of God, he said, is seen in the face of Jesus. This text, he continued, contains a comparison between what God did in creation and what he does in redemption—He commanded the light to shine out of darkness, and He shines into the heart. To this comparison he meant to direct attention, and, in doing so, would consider first, the agency; second, the work; and, third, the results included in this comparison. In speaking of the agency, he showed that God was the efficient cause in the progress of creation, and that He is equally so in the illumination of the understanding. In treating of his second head of discourse, he referred to the successive stages in creation when the earth received its form, and matter its laws—gravitation, attraction, and repulsion, and when light began to shine and to vivify and cheer creation. He then showed that a similar work is accomplished in the mind when a new creation is produced, and when the light of the glorious gospel is introduced. He here enumerated the perfections of God which were disclosed, and the feelings and faculties of the mind that were renewed by this enlightening process. On his third head, the results suggested by this comparison, he observed that division or separation was the first result. God divided the light from the darkness, and he separates in the mind truth from error—the new man from

the old, the renewed affections from the corrupt—the light of truth from natural darkness. A second result, he mentioned, is a vast process of production—fertility and fruit followed the light, and in an enlightened mind love, joy, peace, &c., are the fruits of the Spirit. He concluded by remarking, that without this light all remained in a state of darkness and misery, and by discriminating between mere intellectual light and the light of the knowledge of the glory of God.

Every one at all competent to judge of such matters, must at once acknowledge the division and arrangement of the above outline altogether faultless. The entire meaning of the text is fairly embraced, the leading ideas clearly stated, and the analogy of the text is faithfully elucidated. Such, we say, is the character of the outline. The filling up, however, which our space at present forbids us to insert, was scarcely equal. On the several heads much that was true was stated in appropriate and popular language, but the illustration of the one head frequently interfered with the other—the *agency* with the *work*, and the *work* with the *agency*. This slight blemish was occasioned, probably, by the extreme difficulty of managing a figurative text. General illustrations appended to such are powerless and pointless, and diffuseness must result in confusion. The discourse, however, was delivered with much energy, and the language was neat, chaste, and sometimes eloquent. If we might venture a criticism on a pulpit manner so popular, so graceful, and withal so dignified, we would suggest that the preacher commence on a key not quite so high, in order to admit of more variety, and to allow room for giving his many fine passages their full effect. Indeed, so high is the key he strikes, that he must occasionally terminate his graceful periods by descending when he should ascend. We point out these slight blemishes, because the superiority of the preacher gives them prominence. Among inferior speakers such are unobserved, and to attempt to lop them off would be idle—a feeble tree is little better than a corrupt one.

His manner is animated and popular. Though the entire of his discourse is before him, he looks at it only occasionally. Indeed, those in the lower part of the church could scarcely ascertain that he uses notes at all. His action is considerably

varied, and, on the whole, graceful. Occasionally his hands are placed on his discourse, and at other times they are freely used. He generally assumes an erect posture, and looks chiefly towards the centre of the church. He frequently adjusts his gown, which is disarranged by his gesture.

We had almost forgot to mention, that though the sermon was comparatively short, the entire service, owing to the lateness and length of the introductory department, was not over till one o'clock.

From what we have said above, it will appear that Dr Craik is one of our most popular ministers, and his success in Glasgow is the best proof of that fact. Though his excellent predecessor carried with him to Free St George's the greater part of the congregation of St George's, in little more than three years the church has been filled up, and is almost fully let. The congregation is respectable and wealthy, as well as large, occupying still as, indeed, it has done always, a first place in collection lists.

As a theologian his views are evangelical, though his evangelism is a little modernised. There can be no objection to show the bearings of Christianity on the business and respectabilities of life, or to adopt illustrations drawn from the present state of society, but there is some danger of fashionablising the doctrines and duties of an orthodox Christianity. Instead of adopting the pointed and specific Bible division of the human family into the righteous and the wicked, the believer and unbeliever, we have heard such terms as the enlightened and unenlightened, the Christian and the infidel. Instead of speaking of sin and guilt, we hear of moral evil and of shortcomings. The devil is at worst the deceiver, and, as "hell sounds harsh to ears polite," it is called the final abode of the wicked. Now we are far from objecting to any, or all, of these phrases when used only occasionally, but when they are used exclusively, so as to supersede the plain, intelligible statements of Scripture—they derogate from the dignity of the Bible and the majesty of truth. Holding, as we do, that the Scriptures properly translated are models of taste, we have an additional reason besides their inspiration for adhering strictly to their spirit and letter. Nor is allowance to be made for the respectability of a people.

In treating with men from the pulpit, their moral relations and obligations, only, are to be acknowledged. The man with the gold ring is to be addressed in the same words as the man in rags. Though the minister of St George's, in some instances, is in danger of falling into the error specified, his views on the great doctrines of the gospel are beyond question. The error complained of is verbal—being in the mode of expressing these doctrines. The universal degeneracy of the human family—their recovery through the Saviour—the sufficiency of the atonement—the freeness and fulness of the Spirit—the work and grace of Christ—the nature and necessity of regeneration—the final judgment and the awards of the future state, are prominent subjects of his preaching. His prayers breathe a fine evangelical spirit. We find nothing of that hateful sectarian assumption and exclusiveness not uncommon in certain quarters. In referring to the National Church, he says nothing of *the Church*, *our Zion*—he prays for the *section of the Church* to which he belongs—arrogating no superiority over other churches, and using no phrases that could offend the most fastidious Dissenter.

As an intellectualist, there is comparatively little opportunity of judging of his status. He has written little or nothing; but from his pulpit appearances we would infer that he is probably more clear than profound. Like all speakers of the higher class, he studies to render himself intelligible. He makes no attempt to make an audience suppose that he is what is called “a deep preacher”—his sole ambition is to make himself a *plain* preacher. He deals in no incomprehensible abstractions—in no perplexing metaphysical distinctions—in no exploded dogmas—in no unintelligible doctrines—he exhibits palpable facts and doctrines, and urges the duties and decencies of life as the proof of faith in “the things most surely believed.” He denies nothing which is revealed, and he makes no efforts to discover what is not revealed. Imagination he unquestionably possesses, but it is exclusively of an illustrative character. It seldom strikes one with any novel idea, but it always pleases by attiring ordinary ideas in chaste and gorgeous drapery. Indeed, so rich is his verbal fancy, that he occasionally obscures an idea by concealing it amid the splendours of a fascinating

diction. His auditors are often surprised by a sentiment with which they had been so familiar that it ceased to interest, being presented in colours so dazzling as to command the attention of the most listless.

As a gentleman, we unhesitatingly place him second to no clergyman in Glasgow. In matters of business, he is punctual as the return of day; and in correspondence, prompt, respectful, and polite. In all his communications with his fellow men, he sustains the dignity of the clergyman, without violating any of the accomplishments or refinements of the gentleman.

He was ordained at Seone in 1832, and was removed to Glasgow in 1843, where his ministry has been acceptable, and where he is universally respected.

FEB. 27, 1847.

REV. WILLIAM SYMINGTON, D.D.,

GREAT HAMILTON STREET, GLASGOW.

WE have long entertained the idea, that the body is the symbol as well as the residence of the mind—that the inward man bears a resemblance to the outward, both as regards symmetry and proportion. In defending this theory or analogy, we have to battle it with some obstinate phenomena. We find Pope, Watts, and Channing at once physical dwarfs and intellectual giants, and we have to dispose of them by calling them splendid exceptions—brilliant *lusus nature*, the real centaurs of the species—men in whom the physical quivers under the intellectual. Setting these aside, however, innumerable instances confirm the correctness of our analogy. An ill-arranged, ill-conditioned physical structure is generally inhabited by a disjointed intellect and disordered affections, and a symmetrical physical system with a well-proportioned mind. Physiognomy as well as physiology must of course be observed in tracing our analogy. Intellect draws its lines, and the affections manifest their presence, in the human face divine, in proportion to their vigour and intensity. The brow unmarked and the face unfurrowed have never felt the force of mind, nor been disturbed with the inspiration of genius. According to this theory, we expect the man of sharp and prominent features to give birth to distinct conceptions, to analyse with keen metaphysical acumen, and to reason with subtlety and power. We expect the massive framework to contain powerful machinery, capable of producing the heaviest and most valuable manufactures. Dr William Symington is an unquestionable illustration of our theory. His person is the faithful representation of his mind



OF THE EDITOR OF THE GLASGOW EXAMINER

GLASGOW.

—massive, robust, symmetrical. Before proceeding to our proof and illustration, we shall give some account of his public work. Last Sabbath, at seven minutes past eleven, he entered his pulpit, and at a quarter-past eleven, the greater part of his large congregation had assembled. Some, however, continued to enter till the half hour. The services were commenced by singing the last four verses of the 31st psalm; and, after prayer, Psalm lxxi. 10th to 15th verses inclusive, were read and expounded at considerable length (twenty minutes), and then sung. The only thing remarkable in this part of the public services of the body (the Reformed Presbyterian) to which Dr Symington belongs, is their exclusive use of the psalms—paraphrases and hymns being both prohibited. Two minutes before twelve, the 11th and 12th verses of the sixth chapter to the Hebrews were read as the subject of lecture. The lecturer first showed that these verses might be connected with the warning against apostacy in the beginning of the chapter, or with the verses immediately preceding them, in which the apostle had expressed his full confidence in those he addressed. He then proceeded to minutely analyse the subject of lecture, and to give the strict meaning of some of its original terms. He remarked that the word rendered desire in the eleventh verse, means vehement or intense desire, and indicates the deep anxiety a minister feels for his people. He also pointed out the minuteness of ministerial care indicated by the terms “every one.” In speaking of Christian assurance, he said that Paul mentions it in three places, and in each of the three its aspect is peculiar. In Col. ii. 2, it is the assurance of *understanding*; in Heb. x. 22, it is the assurance of *faith*; and in the passage under consideration, it is the assurance of *hope*. The former two passages, he said, referred to *objective* assurance, the latter to *subjective* assurance—a perception and conviction of truth revealed, and a personal interest in truth received—the former being the assurance of faith, the latter of sense. He then stated the character of this assurance; that it was no vague idea of safety, nor even of the mere acting of faith, but a deep personal persuasion of an interest in Christ, founded on satisfactory evidence. That such assurance is attainable he proved from the facts, that it is the

subject of apostolic benediction, exhortation, promise, and example. He stated that it was attainable by perseverance and practical godliness, and that all believers had it not, and that no believer had it always. He deprecated the conduct of those who consider doubts and fears essential to safety; these he affirmed were neither parts nor evidences of a man's Christianity. He then stated the three things that the apostle desired of the Hebrews—to show diligence, to avoid sloth, and to imitate those inheriting the promises, who, he said, might be either the living Gentiles, or their departed brethren, the Jews. He concluded by showing that sloth was sufficient to secure irretrievable ruin, and that the example of the saints is designed for imitation. He finished his excellent lecture at five minutes to one o'clock, and concluded the services by prayer, singing, and the benediction which was pronounced shortly after one o'clock.

In the afternoon the people had assembled by a quarter after two. The church was well filled, almost every pew being fully occupied. After singing, a prayer of much fervour and very great length was offered. A chapter was then read without remark, and the second singing being over, Rom. xiii. 14, "But put ye on the Lord Jesus Christ," was announced as the text. He commenced by stating that the text is a counteractive of the evil stated before it. He then divided his subject into two parts. First, he would open up what was meant by putting on Christ; and, second, he would offer some remarks suggested by the text. On his first head, he remarked that the phrase "put on" is figurative, and is used in reference to God, who is said to put on vengeance, zeal, &c., and also to man—Job says, "I put on righteousness." More particularly he observed, first, that putting on Christ means to make a profession of religion. As many as are baptized, in a certain sense, put on Christ; but in a higher sense, those who voluntarily and intelligently attend the other rite—the Lord's Supper—comply with the injunction in the text. To put on Christ includes, secondly, believing in him for justification. Thirdly, it means being conformed to the image of Christ, or the possession of a new moral nature. He quoted Ephes. iv. 24, and Col. iii. 10. Fourthly, it includes imitating Christ's example,

which he considered the chief idea of the text. Finally, it supposes an appropriating of Christ wholly. He then proceeded to make his general remarks suggested by the text. First, what clothing is to the body, Christ is to the soul—a covering, a comfort, a protection. Second, in putting on Christ, we must put off whatever is opposed to him. Third, Christ ought to be seen in his people—the command is to put on Christ, and what we put on is visible. Fourth, Christ is to be so put on as never to be put off. Fashion or decay induces a change of raiment, but neither affects the putting on in question. He then concluded by censuring those who think it enough that God sees and knows their religion—man must also see and know it. He briefly described the happiness of those who have put on Christ, who are clothed in the fine linen clean and white—the righteousness of saints. The discourse commenced at a quarter to three, and was finished at twenty minutes to four. The concluding services were similar to those in the forenoon, and the congregation was dismissed at ten minutes to four.

As the reputation acquired by Dr Symington, as a writer and preacher, is now fully established, we feel more at liberty to remark on his public services. The lecture, briefly reported above, is one of great merit. The connexion, meaning, and bearings of the passage under review, were faithfully and graphically pointed out—the comprehensive and the minute were strikingly blended, and the critical and practical were happily united. Though the lecturer had no notes, he discoursed fluently, energetically, and eloquently. The sermon we consider by no means so happy. Even the outline might be improved, and the illustrations were inferior to the outline. Comparatively few preachers can manage figurative texts well, and such a figure as that employed in the text—a figure designed to exhibit what Paul calls a great mystery, the union of Christ with his people, is the most difficult of all figures. The sublime is in extreme danger of being merged in the ridiculous—the doctrine of being desecrated by the symbol—the spiritual temporalised by the earthly, and the deep things of God of losing their magnificence, by being adumbrated in such lowly forms. It has been stated, as a general rule, that Scripture figures are

designed to illustrate a subject in only one of its aspects ; and, indeed, in the present instance, the preacher stated what he considered the principal idea in his text. In order, therefore, to do justice to such a text, illustrations should be confined to that one idea, as all inferior topics would, with more propriety, be elicited and enforced from other texts. So much, then, for the services of last Sabbath, and we now proceed to the proof and illustration referred to at the commencement of this sketch. It may be necessary, however, to say something, in the first place, of the position and influence of the subject of our remarks. As a popular preacher, Dr Symington, as far as we know, has no rival in the body to which he belongs, and, with the exception of his brother, Dr Andrew Symington, of Paisley, he is considered superior to his brethren in talent and learning. His fame, however, is by no means limited by denominational restriction. Indeed, it is not a little remarkable, that denominational peculiarities are chiefly indebted to inferior minds for their support and perpetuity. Many a small theologian would go to prison and to death in bearing testimony to some miserable crotchet, which not one thousandth part of Christendom acknowledges. It is to the honour of Dr Symington, and of all theologians of the highest class, that they busy themselves with substantial matters, and leave the crotchet department to small men. With such subjects as Messiah the Prince, and the Atonement and Intercession of Christ, has Dr Symington occupied his pen, and to matters of general interest has a great portion of his time been devoted. On benevolent, educational, and religious subjects, ministers of all sects calculate on his advocacy. On platforms consecrated to the cause of suffering humanity—to the protection of public rights and morals—to the circulation of the Scriptures—to the spread of evangelical truth, he generally occupies a prominent and decided position ; and there, as in his usual ministrations, he avoids everything approximating to sectarian exclusiveness and party feeling. We have said that his denominational popularity is unrivalled, and, we may add, that he appears to no disadvantage among the most popular ministers of other sects. Not only is his own large church crowded weekly with attentive audiences, but wherever he

preaches—and he has preached in churches of not a few denominations—eager crowds assemble, and, enraptured, listen to his eloquent prelections. On the platforms of our city he is equally popular. Few speakers command more general attention, and elicit more rapturous applause. In a word, he has gathered around him in Glasgow a large, respectable, and influential congregation, and earned the esteem and respect of the entire of our citizens. This, then, is his position, let us briefly state its cause. The Doctor possesses a mind of much vigour and energy. In this respect, his bold robust person is its faithful emblem. It seizes a subject manfully, and grapples with it successfully. It is constructive rather than analytical. In subtlety and acuteness it is comparatively defective, but in dealing with great principles and obvious facts, it has few superiors. It occupies itself more with the general outline of a landscape than with minute details. The precipice, the cataract, the woodland scenery, the waving fields, have more fascinations for him than the neglected flower, or mountain daisy, which blushes at his feet. In other words, his mind is comprehensive rather than minute—bold rather than metaphysical. The sublime attracts him more than the lovely—the terrible more than the trembling—the robust more than the delicate. This comprehensiveness of mind, and this boldness of thought, give him great advantages in public speaking. His images, if not always lovely, are at least palpable. They may not command the homage of the affections, but they secure the attentions of the intellect. An occasional wish may be indulged, that the drapery in which they are adorned were a little more chaste and delicate, but the images themselves are unmistakeable and unexceptionable. This mental peculiarity appears to great advantage in lecturing or exposition. It enables him to show, with great clearness, the relative connexion and bearing of divine truth. Keeping his eye on that vast field, he has neither time nor taste for hair-splitting distinction—for hidden meanings and minute details; and if at any time he sets imagination to work much out of little, or to display analogical ingenuity, as in the sermon referred to, he does violence to his mind, and, of course, fails of his purpose.

He possesses not a few of the attributes of a popular orator.

His voice, though soft, is not disagreeable, and is well under command. His action is animated, varied, and graceful. The only thing disagreeable in his appearance, when speaking, is the contortion of his face, which, to a stranger, has the appearance of irritation and displeasure.

As an author he is well known. He has published on the Atonement and Intercession of Christ, Messiah the Prince, the Evil of Ignorance, Considerations on Lots, Life of John Williamson, the Salvation of Israel, Popery, Character of Scottish Martyrs, and several Sermons, edited M'Kenzie and White's edition of Scott's Commentary on the Bible, besides being a frequent contributor to magazines, reviews, &c. &c. These are worthy of perusal.

Dr Symington was ordained at Stranraer in 1819, and translated to Glasgow in 1839, where he has laboured since with growing success.

In the above sketch some may think us much too minute regarding *dates*, but chronology is a part of morality as well as of religion. The hours set apart for public worship should be scrupulously sacred. A London gentleman, lately deceased, estimated his time at five pounds per minute, and held that whoever robbed him of a minute robbed him of five pounds. There are few whose time is so very valuable, but the time of every one is worth something; and hence every minute that elapses after the appointed hour, is lost to those whose time is most valuable—the punctual, who are always present at the stated hour.

MARCH 6, 1847.

THE LATE REV. ARCHD. BENNIE, D.D., F.R.S.E.,

LADY YESTER'S, EDINBURGH.

It seems to be a law, subject, of course, to many exceptions, of this terrestrial scene, that objects of surpassing beauty and brilliancy are destined to a brief existence. The coarser production of the vegetable world battles with the storm of many a wintry day, while the delicate flower spreads its brilliant hues, during a few sunny hours, and then disappears. The eagle, and other predatory fowls, survive the wreck of many generations, whilst the sweetest songsters of the grove warble their lovely notes for a few brief years, and then are silent for ever. The birds of the forest survive centuries, the birds of paradise scarcely years. As in the lower, so in the higher orders of creation. Men there are who have scattered, during a half century, the richest coruscations of genius on an entranced world—but these are undoubtedly the exceptions, and not the rule. The brightest luminaries, in whose light men rejoice for a season, are soon withdrawn, while the lesser lights shine on. Grey, Spencer, M'Cheyne, and Bennie, died young. They rose on different parts of the world, and shone with a dazzling splendour, but suddenly the dark shadows of death intercepted them from human view. Among the gifted sons of Scotland, the late Dr Archibald Bennie occupied a distinguished place; and, though he has now done with his work, and entered on his reward, our gallery would be certainly incomplete were he excluded. The facts that he was a native of Glasgow, and for a time occupied one of its pulpits, give him additional claims to a distinguished place among our Scottish clergy. In the year 1797, on the 1st of November, was

the subject of our sketch born in Glasgow. He was baptised in St David's Church, by the late Dr Ranken, then minister of that parish. His father was a manufacturer, and was much esteemed for his public and private virtues. In the autumn of 1820, he was licensed by the Presbytery of Glasgow to preach the gospel, and in Glasgow and other places his first efforts in the pulpit were highly satisfactory and acceptable. At the unanimous wish of the Shettleston congregation—about three miles east of the city—he became assistant to the then aged minister, in the year 1822, being in his twenty-fifth year. After preaching there with much acceptance, for a short period, he was chosen, from a number of eminent candidates, as assistant and successor to the Rev. John McLeod, minister of the Chapel of Ease, North Albion Street, Glasgow; and on the 6th August, 1823, was ordained by the Glasgow Presbytery. That large church was crowded to excess when he preached. Speedily his fame extended, and, in August of the following year, he received the presentation to the third charge in the West Church, Stirling; and in June, 1825, he was removed to the second charge; and in 1827 he was translated to the first charge. His induction was delayed, for various reasons, till 31st March, 1829. In 1827—the year he was presented to the first charge in Stirling—he was married to Miss Eliza Noble, only daughter of James Noble, Esq., collector of excise in Stirling, and that union was to him, through life, a source of the richest domestic felicity. That excellent person now lives to mourn his early death. In 1833 he was appointed chaplain to the garrison in Stirling Castle, and secured the cordial goodwill of the officers and privates. In 1835 he was called to Lady Yester's, Edinburgh, where he laboured with zeal and fidelity during the residue of his life. He held various offices of great importance connected with religious and benevolent institutions. In the Edinburgh Presbytery he was Convener of the Committee for the Examination of Students making Application for License, and latterly he was Convener of the Scheme for the Endowment of Quoad Sacra Churches. He was one of the clerical governors of Heriot's Hospital, and Convener of its Education Committee, and took a very active and decided part in forwarding the interests of that institution.

He was also chosen President of the Edinburgh School of Arts, and though that office had previously been held but one year, he held it consecutively eight years, having been re-elected each year. His name is famous in connexion with the Apocryphal controversy. He was associated with Dr Thomson in denouncing the evils of adulterating the word of God with spurious writings. He also took a decided part in the emancipation question, and lent his eloquence to effect the liberation of the slave. In 1842 he was solicited to become Secretary of the Edinburgh Bible Society, but his other pressing duties prevented his compliance. In 1841 he was appointed, by the Queen, one of the Deans of the Chapel Royal, and in 1844 he was enrolled a Member of the Royal Society of Edinburgh, and in the following year Glasgow University conferred upon him the degree of D.D. On the 21st of November, 1846, after a short illness, not deemed dangerous till within a few days of his death, he finished his work, and left his many offices to others. He died at Dunoon, and his remains were carried to Edinburgh on the 25th, and afterwards removed to the family burying ground in Stirling, and now rest in the vicinity of the West Church, where his voice had directed many to the paths of life.

So much, then, for the facts of his brief history—facts which show that, during the short period of his ministry, no fewer than six congregations enjoyed his labours—some of them during longer and some shorter periods. In such a career as that of Dr Bennie there is matter for contemplation for others besides the mere chronologist and historian. The metaphysician, the philosopher, the patriot, the moralist, the Christian, may, and ought to, ponder it with the minutest care. His external movements derive their interest from his mental vigour—his temporal residence from his eternal relationships to God and man—his earthly fame, from its bearings on the eternal destinies of the thousands that came within the reach of his influence.

The *mind* of Dr Bennie was trained and refined by the highest culture. From the facts given above, it appears that, from a child, he was devoted exclusively to the study of letters. A great part of those who rise to eminence lose, as far as men-

tal culture is concerned, a great portion of their time. Their early training is neglected, from necessity or choice, so that they reach manhood before they have received the rudiments of education. They are afterwards educated, not to make them eminent, but because the natural vigour of their minds raise them above their early circumstances. The subject of our sketch was one of the few who, if possible, are too early drilled in classical lore. The former class lose much by their minds remaining in inactivity after they ought to be excited—the latter suffer partially by precocious effort. Too early physical effort is fatal to the symmetry of the frame, and too late effort induces permanent imbecility. Dr Bennie, however, was able to endure the efforts of infantile culture. His powers early indicated their presence, and he was as old at ten as other juveniles at fifteen years. We wish to direct special attention to the fact, that he entered the University at the age of eleven years, and was not licensed till he was twenty-three; thus having been under a course of training for the lengthened period of twelve years. Nor is such a period one day too much. Our educational preparation for a literary life is much too short. For learning some of the most common trades seven years are allotted; but some of the learned professions shorten even that period. The Established Church demands a classical course of four years, and a theological of other four for her pulpit candidates; but that period, generally speaking, is much too short. Dr Bennie, with a mind greatly superior to the ordinary class, found twelve years all needed, and we had almost said that a shorter period would have shorn him of some of his future laurels. We doubt whether those that hasten through a course of training, for which they are but imperfectly prepared, ever attain—unless extraordinary future advantages are granted—that philosophical accuracy of thought, and that high finish of diction, which mark the discourses of Dr Bennie. We must also be allowed to doubt whether any seminaries of education, inferior to our universities, will ever bless the world with such accurate scholarship, and such rare accomplishments, as those which distinguish the students of these national seats of learning.

Dr Bennie's mind was vigorous and comprehensive. Cul-

ture will do much to improve a mind of inferior powers; but on a mind such as Dr Bennie's its work is perfect. No man saw a subject in all its parts and bearings more clearly than he did. Theology, that noblest and sublimest of sciences, offered a fine opportunity for the full play of his vast powers. He had no crotchets—to a mind like his, such are intolerable. While little minds busy themselves fastening a peg in the sacred temple of religion, on which to hang some of their own pretty ornaments, such a mind as Dr Bennie's surveys the gorgeousness and the glory of the entire edifice. With a firm step he walks about Zion, and tells the towers, and marks the bulwarks, as well as the beauties thereof.

After perusing the volume of his discourses just published, the following ideas must occur to the reflecting mind. It must strike such, that the doctrines of Christianity afford ample scope for the most vigorous exercise of the strongest and most accomplished minds, and by these only can their magnificence be unfolded. There are so many feeble expounders of the doctrines of Christianity, that the infidel occasionally dares to raise his feeble menaces against its truth; but in the presence of such a preacher as Dr Bennie, infidelity looks contemptible and ridiculous. He addresses the understanding as well as the heart. He renders the great facts of religion so plain, so palpable, and, withal, so magnificent, that the gainsayer is silent. He never requires to answer objections to these facts, for he states them in such a way that objections dare not be mentioned. Would infidelity plume itself on reason?—Dr Bennie reasons also. Does it become philosophical, and discourse of cause and effect?—Dr Bennie is philosophical too. Does it prate about universal experience and the established order of things?—Dr Bennie shows that Christianity contradicts no facts, disturbs no analogies, occasions no disorder, and involves in no absurdities. Does it talk of the pure and the lovely, and the noble and the sublime?—These he shows to be all concentrated and illustrated in the work of redemption. In a word, those excellencies which infidelity pretends to find in other subjects, are shown to be found, in perfection, in the great themes which Christianity supplies.

REV. JOHN SMYTH, D.D.,

FREE ST GEORGE'S.

PRECISELY at two o'clock last Sabbath afternoon, the Rev. Dr Smyth entered his pulpit in Free St George's Church, West Regent Street, Glasgow. After singing, prayer was offered spontaneously, reverentially, and appropriately. A part of the first chapter of Luke's gospel was then read, and, after singing again, Gen. iv. 8, and 1st John iii. 12, were read as the subject of discourse. The preacher commenced his sermon by remarking on the primitive condition of our first parents, and on the origin of sacrifice. The skins with which the Lord God clothed them, he said, were generally believed to be the skins of animals slain in sacrifice, and were at once the emblem of the blood to be shed for the remission of sins, and of that righteousness which, soon as the sinner receives, is the earnest of immortality. He divided his subject into three parts. 1st, The causes and effects of enmity against God and his servants; 2d, The fearful power of sin in corrupting the understanding and hardening the heart; and, 3d, The duty of giving prompt resistance to evil thoughts, desires, and purposes. He illustrated his first division—the causes and effects of enmity against God and his people—by showing that, though certain states of society prevented the full manifestation of the tendencies of the human heart, the image of God is not the less an object of aversion wherever it is seen by the wicked, and the most amiable qualities in the people of God could not forbid the manifestation, to a certain extent, of the enmity of the unregenerate heart. On the second division—the power of sin, &c.—he mentioned that it soon obtained a



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fearful supremacy over Cain. Had it been told him beforehand that in him natural affection would be destroyed—that he would become a murderer—he would have said, Is thy servant a dog that he could do this thing? On the third head—the duty of giving prompt resistance to evil thoughts, &c.—he said that the beginning of strife, or the manifestation of any unholy affection, is like the letting out of water. Cain cherished the vile purpose till he prepared himself to accomplish it. The first feeling of revenge—a word—a look—must be guarded, for, as a man thinketh in his heart, so is he. Man should be jealous of his own heart, and pray, with David, Deliver me from blood-guiltiness, O God. The axe must be laid to the root of every unholy passion. He concluded with an affectionate appeal to all to come to Christ, and with giving the assurance that the greatest sinner would be received.

The above gives an idea, though but an imperfect one, of this discourse—a discourse replete with important statements, couched in vigorous and popular language.

Dr Smyth's sentiments, as a preacher, are thoroughly evangelical. We say *his sentiments*, in opposition to a dry routine of *sound words*, which enables many to maintain the character of orthodox preachers. The symbolic books, or standards of Protestant churches, prevent those, who maintain any kind of decent consistency, from giving utterance to heterodoxy, but in many cases the orthodoxy is verbal, and but ill in accordance with cherished sentiments, and hence their expressed views, though correct, are often meagre, formal, and very dry. With the subject of our sketch the case is different. He not only admits the grand distinguishing doctrines of the gospel when he finds them clearly stated—he finds them pervading the entire of the sacred record. The universal degeneracy and depravity of man he finds in the history of the world as clearly proclaimed as by the explicit testimony of revelation. The necessity of an atonement he learns from the abounding proofs of the justice and benignity of Jehovah, as well as from His express declarations. The manifest failure of all human appliances to change the corrupt nature of man, leads him to the conclusion that such change is the work of the Divine Spirit. The divinity and grace of Christ he finds in type, in prophecy,

in promise, in miracle, in his life, death, and resurrection. In a word, evangelism with him is a system, and not the mere jargon of the schools. He evidently preaches these views because he believes them, and he believes them not because they are taught in insulated passages—though even these, when in accordance with the analogy of truth, are quite enough—but because they pervade the entire of revelation—because they are in accordance with right reason as well as with revelation, and because he sees the proof of their accuracy in every day's experience. As a consequence, his views are saved that monstrous inconsistency but too common among the avowedly orthodox. Inherent depravity and constitutional amiableness illustrate, and never destroy, each other in his hands. The sovereignty of grace interferes not with freedom of thought and action—the purposes of God with the responsibility of man. His views are not only consistent, but they are exhibited in numerous and varied forms. He not only finds them in the whole of revelation, but he presents them in the same variety and beauty with which they illuminate the sacred page. They are the leaven that leavens the entire mass of his preaching, as well as of the Bible. Nor does he teach them dogmatically and formally—he illustrates them from creation and providence, and shows that philosophy and orthodoxy are not antagonistic but closely allied—that the doctrines of grace, though above reason to discover, in their bearings and effects are at once reasonable and desirable, and that the lessons which are according to godliness are also according to the soundest philosophy, the purest morality, and the most active benevolence. As another consequence of these views, his prayers are remarkable for their variety and excellence. So distinguished is he in this respect, that almost every public meeting at which he is present is either opened or closed by him with prayer. Both his brethren in the ministry, as well as the people of Glasgow generally, count on his engaging in that way as a matter of course. The absence of all formality is most marked in these exercises. The prayer always throws much light on the object of the meeting, and the most fastidious can find no fault at all with his devotional exercises, save, occasionally, their extreme length.

In addition to the correctness of his sentiments, the gravity of his manner deserves special notice. In the pulpit and in the parlour, in the duties of religion and in the duties of life, the seriousness of his deportment has been specially marked. His countenance tells that he is conscious of his awful charge, and is in excellent keeping with the weight of his message. Grave men, uttering incoherent and superficial statements, we have always considered a species of unwitting caricaturists. Their external belies their internal—the seriousness of their appearance, the superficiality of their minds. But in the subject of our sketch there is that physical and mental likeness, that sobriety of thought coupled with seriousness of demeanour, that external decorum that illustrates, instead of concealing, the natural manifestations of the hidden man. As an intellectualist, he possesses a mind well balanced and proportioned. He thinks generally soundly, and reasons unexceptionably. He possesses a large share of common sense, which saves him from much of that extravagance now too fashionable. He generally sees a subject fully, though not in the strongest lights. He has comparatively little originality of ideas, though his arrangements are often new and beautiful. His sermons, if not sparkling, are all respectable. Few ministers keep up all their discourses at a standard so high. Many preachers may occasionally astonish an audience much more, but few, if any, will edify one so much. He evidently reads a great deal, and is able to state the general opinions entertained of the passages he discusses, and to show cause why he adopts one in preference to another. He never assumes too much on the knowledge of his people. Some there are among his auditors that are well versed in the first principles, but for the sake of others, he often refers to the foundations of Christianity—the simplest facts of revealed religion—and these he presents in intelligible and fascinating forms.

His delivery, though it appears heavy to a stranger, is relished by his own people. The weight and excellence of his matter make his manner a very secondary consideration with those who go to learn and not to cavil; and we have not seen a more attentive congregation than his. As he proceeds with his discourse, his voice becomes more distinct, and his action

more animated. In reading the chapter, and engaging in prayer before sermon, he allows his voice to *fall* at the termination of every sentence, but as he warms with his subject, both his voice and manner become much more pleasant. He has his discourses fully written out before him, and, though his eye is not closely confined to his notes, he seems to deliver verbatim what he has prepared, and in this respect he differs from most of his brethren of the Free Church in this city, who, since the disruption, preach from scanty notes, or wholly without notes. We doubt, however, whether his is not the wisest course. Aptness to speak and aptness to teach are not precisely the same thing.

Our space forbids enlargement, but we cannot conclude this brief sketch without mentioning the mutual attachment that exists between him and his people. He was placed over them in 1823, and is, consequently, in the twenty-fourth year of his ministry. To their spiritual wants he is scrupulously attentive, and the conscientiousness of his services has secured for him their unlimited confidence. He has only to mention a collection, and one is raised second to no other Free Church in the city. The various benevolent schemes of the church have his and their cordial support, and objects of general interest share their solicitations and munificence.

In person he is rather above the middle size, of full habit, and of lymphatic temperament. His features are marked, and his phrenological development is good. In praying, and often in speaking, he leans forward on the book board, but when animated he stands more erect, and his action becomes more varied.

Dr Smyth, however, is loved and respected far beyond the bounds of his congregation. His whole life long has been a constant acquiring of friends, and few have retained a good conscience and at the same time made so few foes. The entire Free Church, and Dissenters generally, rejoice in his presence, and even the church from which he separated has breathed nothing against his good name. Long may Free St George's enjoy his able and faithful ministrations.



AS FURNISHED TO THE COLLEGE OF PHYSICIANS, GLASGOW EXAMINER

BY MR. JOHN HENDERSON, D.D. &c.

GLASGOW.

REV. JOHN EADIE, LL.D.,

CAMBRIDGE STREET, GLASGOW.

IN no respect does the present differ more from the past, than in the demand which it makes from its leading minds of thorough and trained scholarship. There was a time—and, though not old, we can remember it well—when everything in literature was to be done by genius, and everything in theology by unction, as it was quaintly termed. These words, besides, were thought by far too sacred to be capable of definition, which might have dispelled their charm, and dissipated that vague and magic mist which rested upon them. The idea of a poet studying was deemed perfectly preposterous, and the highest compliment to a divine was, that, like Cowper's Cottager, he "but knew and *knew no more his Bible true.*"

All that has been changed, and it is now universally admitted that the flame of genius, however bright, must be fed and swelled with ample knowledge ere it can produce its highest effects, or give forth its stillest and strongest lustre, and that literature, science, and learning, are not only the ornaments, but the weapons of a thoroughly-finished divine, who, in this age of unbounded, intelligent, and dauntless doubt, is compelled, at every turn, to give reasons for the hope that is in him, and who has often to run a neck-and-neck race, in point of information, with members in his own congregation, or, it may be, with the junior branches of his own family. Still, indeed, we admit that the standard of scientific and literary qualification is, in all our churches, too low; but every year beholds it rising, and too high and far it never can rise. The age is travelling at a *geometrical* ratio, and if the church follow

it only at an *arithmetical*, or remain stupidly and obstinately stationary, it is at its proper peril.

We were amused the other day by a remark we heard in reference to the new scheme of examination proposed at present for the students in the Secession Church, that it demanded from them too much preliminary secular knowledge, as if notoriously hitherto, examination previous to admission to the hall, were not the veriest sham—as if a student could possess too much knowledge any more than too much intellect—as if these were times for adhering to the rotten and worm-eaten formulas of the past—as if, after all, the test proposed were not still shamefully inadequate, especially as if every test stands in such risk of being evaded and neutralised through the haste or indolence or partiality of those entrusted with its application. Better, indeed, we grant, than all tests, is the circulation throughout the body of a generous literary spirit. And we know no surer way to this result than the possession, by its professors, at once of competent knowledge and of genuine enthusiasm.

The Rev. Professor whom we now propose to sketch, is undoubtedly among the most erudite young divines in his church, especially on critical and biblical subjects. There are, perhaps, one or two among the seniors of the body who have read as much—there are some who have made a more thorough conversion of their knowledge into mental chyle, or who hold it in a more intense and philosophic grasp—there are a few who possess more originating and impulsive power—and one or two whose reading has been more miscellaneous—but in the quantity and compactness of lore collected, and in the readiness, tact, and talent discovered in its use, Dr Eadie need fear no rivalry among the juniors of the Secession body, and perhaps among its elders yields to Dr John Brown alone. He answers completely to our idea of a *helluo librorum*. There is a silent celerity in the manner in which he masters a book. He does not, like Dr Johnson, tear out its heart—he does not glance rapidly at its more prominent parts. He seldom stops to chew the cud upon its racier beauties, or, at the time, to combat its obnoxious opinions. He is never seduced by the suggestions the volume awakens, from the volume itself, till, in

delicious reverie, its very existence is forgotten—but with quiet, quick, cat-like motion, he crosses through it all, from its title page to its finis. And yet in this calm and rapid transit, he contrives to sympathise with much in it, to understand most, and to remember all! His memory is of the most tenacious description. His mind seems coated over with sticking plaster—whatever touches adheres, instantly, easily, and for ever. Some men seem to grapple their knowledge to them as if by strong hooks and with convulsive efforts. It is retained as well as procured with difficulty. But on Dr Eadie's mind it seems rather to float down and calmly to rest. Such a species of memory is valuable, inasmuch as it secures many of the advantages and saves all the penalties of study, and itself unburdened and unjaded, allows the other faculties of the mind free respiration and full play.

We remember, and laugh, as we remember, of the simpleton, in the novel, who declared that, “after learning the Multiplication Table, he did not find his memory in the least burdened by it.” But the man who should master an encyclopædia, and make the same declaration, would be no simpleton, but a Solomon among sages. Many, like Dr Kippis, lay so many books upon their heads, that their brains cannot move. Crude, unassimilated knowledge, however vast, varied, and accurate, is, the more on account of such qualities, a yoke that few are able to bear. How far more valuable that knowledge which lies in essences, which has condensed into general principles, which carries about with it a thousand particular facts in the single compass of one just generalization, as, nearly a thousand fathings are packed up in one sovereign, which, so to speak, changes a vast clumsy collection of empyrical fuel into the white heat of philosophical flame. In this, however, we do not mean to reflect upon Dr Eadie, but the reverse. His learning, however extensive, has evidently been completely cast into the mould of a manly and vigorous understanding. It has also been much aided by an excellent library which he has, in a very short period, built up for himself.

Manly and vigorous understanding is, indeed, apart from his extraordinary memory, Dr Eadie's principal mental power. His is rather a sharp, clear, acute, than a subtle or comprehen-

sive mind. Its powers of acquisition are greater than those of imagination. He combines rather than creates; finds his thoughts on the tablets of his memory, and not in the "fairy land" of invention. His fancy is lively and abundant. The room where its figures hang is spacious and fully furnished; but they rather shine with the cold glitter of an armoury, than flash and flicker like weapons seen in the bloody light of the fray. They are more numerous than new. They rather glance over the surface of the soul than force for themselves and the truth they express, a forked way into the interior. In short, they are more the products of fancy than of imagination. His style is rapid, terse, and nervous; not tamely classical; not outrageously eccentric; not even daringly bold; not ostensibly formed on any model, nor capriciously distinct from all; not signalised, in short, by any peculiarities; by any "left hand or right hand defections;" but simply a clear and masculine expression to his thought.

We have called him already an easy reader. He is manifestly also an easy writer. The term easy is somewhat equivocal as applied to style. That style, which is most easily read, and which even seems to have been most easily written, has often, in fact, been constructed with labour dire and weary woe. That style, again, which tries the reader's attention by its closeness; fatigues it by its Alexandrine periods; stupifies by its gorgeous splendour, and appals by the novelty and strangeness of its words, is sometimes written *currente calamo*, and while the bewildered reader is deploring the misplaced labour of the writer, the writer is lamenting his own fatal facility. Thus Addison and Dugald Stewart wrote slowly, with care and lingering labour. Dr Johnson, and Dr Thomas Brown, wrote with the utmost rapidity and ease. Wordsworth's lyrical ballads cost him, we venture to say, ten times more toil and elaboration than the magnificent measures of Shelley's *Revolt of Islam*, which came from his pen as freely and fast as sparks from a torch. The simplicities of Tillotson and Hall were studied; the sweet and long-swelling intricacies of Barrow, and the rich munificence of Taylor (Jeremy), whose sentences are often like the outspread tail of a peacock, seem to have cost them little but the manual labour. We know

writers and clergymen who have been blamed for the elaboration of passages which had been literally the work of an hour. The explanation of all this seems to lie, first of all, in the mastery which a writer has acquired, by proficiency or practice, over his materials. Secondly, in the degree and nature of the excitement which attends the act of composition. Thirdly, upon his temperament as controlling his animal spirits and conversational powers, which all go to tell upon the ease or difficulty of his writing. And, lastly, upon the fastidiousness of the writer's taste; in other words, upon the relation or proportion which his *ideal* of his art bears to his *advancement* in it. Generally speaking, the writer who is most careful about his matter, and least so of his manner, writes with the greatest facility.

Dr Eadie, in the proper sense, is a ready writer. Speaking out of a full knowledge, and with much matter, and a competent command of language, it would seem as if two pens were scarcely sufficient to record his thick-coming thoughts. Connected with this masterly ease, (an ease rather resulting from thorough proficiency than from intuitive perception,) we find a certain dogmatism adhering to all his compositions. He is often decisive to abruptness in his judgments; sharp to censoriousness in his language. His verdicts are so given, that if reversed at all, it must be in toto. He seldom, like Locksley, "allows for the wind." He seldom premises "*exceptis excipiens*." Hard, sharp, total and round as pebbles, are his decisions upon authors and upon theories, mixed, indeed, with much just discrimination, and backed by plentiful—if sometimes ostentatious—learning.

He is certainly one of the clearest of writers. There never can be any doubt as to what he means. His language never twists into complication, nor does his meaning ever dip into mysticism. To mysticism, indeed, he is the natural and avowed enemy. That shadowy region, where thought becomes twilight and transcendental, where language trembles and stammers under the burden of strange and half-formed truth; where the incommunicable becomes the *felt*, and beats and struggles toward becoming the *uttered*, *odit atque arect*. This at once fits and unfits him for a critic and commentator upon

the German authors. It, on the one hand, secures him against that miasma which has long been supposed to linger in the marsh mists of German philosophy. It, on the other, prevents him, we think, from fully sympathising with its purer and higher refinements of thought and feeling. Sometimes he "rolls their raptures," without catching their fire. Unquestionably, however, he is, for his years, one of the first German scholars in Scotland, and has turned his learning to important account in his compositions and prelections. He is understood, too, to have paid much attention to the philosophy and history of law, and to contemplate a work on Hebrew jurisprudence. As a professor, we can speak of his merits only by report. He is understood to fill the sphere of his office in a masterly manner, displaying in private all that frankness which distinguishes the professors in Germany, and which, in his case, as well as in theirs, seems quite compatible with the utmost impartiality, dignity, and, when occasion requires, severity in the discharge of his public duties in the chair. We can fancy his critical rule—rather Rhadamanthine than otherwise. We think we hear the same sermon thus differently criticised by his amiable predecessor, Dr Mitchell, and himself. "In this discourse," remarks Dr M., "I find indubitable traces of great talents, and even genius, accompanied by fewer than usual of those extravagancies which generally accompany youthful gifts. The author, in point of thought, is quite original. In style, he often seems to pause upon the point of absolute perfection. A vein of glowing piety pervades the whole; and, in fact, among all the *chef-d'œuvres* of Massillon, Bossuet, Hall, and Dr Ferrier of Paisley, I remember nothing superior to this noble discourse, which is an ornament to the head and to the heart from which it has emanated, and which I trust to see soon printed in the United Secession Magazine, and afterwards preserved in the archives of everlasting renown." "This discourse," remarks Dr E., "may conscientiously be sustained. It displays considerable talent, occasionally overlaid by tawdriness and affectation. In aiming at too much, the author has achieved little. His style is raw, incondite, without terseness, or *curiosa felicitas*. Its exegesis (so far as there was exegesis in the discourse) is desti-

tute of minute and severe accuracy. The author has some fancy, a little learning, no depth, and questionable diligence. I encourage (*cum grano salis*) the young man in the prosecution of his studies." *Sic fabula narratur.* Of Dr Eadie as a preacher we must also shortly speak. Though we have heard him but seldom, he is not exactly like a celebrated Independent divine of the east of Scotland, a preacher with a long text, whose sermons always, somehow or other, elongate into lectures. But certainly it is in exposition rather than in hortatory or impassioned discourse that he shines. His clearness, method, quantity of knowledge, facility of expression, and exuberance of illustration, qualify him well for giving rapid, succinct syllabuses of particular portions of God's word. But he is less successful in treating a text containing in it one momentous topic, which sucks in all needful illustrations around it, and grows with gradual heat towards a passionate and fiery climax. His stream of thought and feeling does not increase with the progress of his discourse, nor does his genuine animation, although his physical rapidity of utterance may. You miss those grateful pauses and rests which diversify the current of a lecture, and that wide, free, flowing field of subject which it opens to view. As a speaker, Dr Eadie never seems to hold communion with his audience. He rather speaks before than to his people, and they do not seem to be speaking to him. There is attention, profound respect and edification, but not that quick and instantaneous sympathy, that ever-fluctuating billow of emotion between the pulpit and the pew, that flashing to and fro of eyes, those trances of silence and those sudden sobs of sound which attest the power of certain speakers over certain assemblies. Some get themselves *preached into* eloquence by their audience as they advance, and feel the influence of their hearers over them as magical as theirs over their hearers. Even one fixed and earnest countenance will sometimes determine favourably the fate of a sermon. Others withdraw themselves from their audience into their own souls, speak as in a dream, and glow into life through the mere friction of their own motion. Dr E., properly speaking, belongs to neither of those classes. He is not exactly apart from, nor yet fused into, his hearers. He stands before and above them,

pouring out a succession of able and often brilliant sentences, in a free, rapid, and somewhat careless manner; and while he generally furnishes instruction, and often delight, he seldom thrills, and almost never melts.

A finished scholar, "ripe and good," an acute thinker, an accomplished rhetorician, are epithets which seem to sum up this gentleman's intellectual qualifications. We understand, besides, that he has a strong penchant for geology, and has collected a goodly array of minerals. An orator or a poet he can hardly be denominated. Perhaps he may be none the worse fitted for the highly responsible offices which he discharges with so much credit to himself and advantage to the church. Too often is the orator the slave of that sympathy which constitutes his power; and how often, alas! does the heart of the poet bleed away in that very excess of sensibility which is at once his birthright and his bane. Fatal, except when they light on soils peculiarly favoured, are those dread gifts of nature!

Dr Eadie had the honour of collecting his attached people and forming them into a church, which, though small at first, has grown under his fostering care till the spacious edifice built by their liberality is well filled. Some three years ago, the University of Glasgow conferred on him the degree of LL.D., and of late several attempts have been made to translate him to Edinburgh. He has, however, resisted all efforts to remove him, and has determined to remain with his affectionate people, who now make him an allowance of salary equal to the first congregations in Glasgow.

APRIL 3, 1847.

P.S.—Since the above sketch appeared, Dr E.'s congregation, much to their credit, have enlarged and adorned their chapel, at the expense of nearly £2000.



THE ENGRAVER'S DEL.

GLASGOW.

REV. NORMAN M'LEOD, D.D.,

ST COLUMBA GAELIC CHURCH.

FEW clergymen, who do not enjoy the distinction of successful authorship, possess a wider popularity than the subject of the present sketch. For a long number of years he has occupied a deservedly high place in the public estimation—a position which he owes not more to the prominent part he has taken in almost every important measure relating to the social, moral, and religious welfare of his native Highlands, than to his acknowledged abilities as a preacher. The personal appearance of the reverend doctor is highly prepossessing. His forehead, broad and high, is overshadowed by flowing, silvery locks, which impart to the preacher a dignified and venerable air. His mild eyes are large and lustrous, and light up features, marked with an expression of energy and benevolence.

In the forenoon he preaches in Gaelic, and in the afternoon in English, and few can speak so popularly and impressively in languages so diverse.

Dr M'Leod's mind is capacious and vigorous. Above the rancorous prejudices of sect (so indicative of little minds), his sympathies are not checked by the petty barriers of denominational distinction. Wherever the fundamental principles of Christianity are acknowledged and practised, there he sees a portion of THE CHURCH. Losing sight of minor differences between himself and his neighbours, he looks to their common belief, considers in what they agree, and claims with them and from them a common brotherhood. Conscientiously believing the principle of the Establishment to be sound, he believes at the same time that dissent ought not to imply disunion. In

preaching, he appeals to the understanding and the heart; and the earnestly fervid manner of his delivery rivets the attention of his audience. He expatiates more on the grace of the gospel than on the terrors of the divine law. He possesses no inconsiderable share of fancy, and frequently carries the minds of his hearers with him in his bold, imaginative flights. Felicitous in illustration,—his images are never indistinct, nor yet are they “dark with excess of light,” but always palpable and well defined. Level to the least cultivated of his audience, they contain nothing to offend the most refined. Some there are who, like John Foster, metaphysical and profound, are comprehended only by a class. Their mental constitution is of such an order that they cannot bring themselves down to the requirements of the less educated of their audience. The opposite extreme—a straining after extreme simplicity—is also to be avoided. Some preachers, in their excessive endeavours to be simple, allow their language to degenerate into weakness and insipidity; they exhibit, in this respect, a pseudo simplicity, akin to that which rendered the earlier efforts of Wordsworth in the field of modern poetry, simply ridiculous. In genuine simplicity there is no weakness. We would point to the sermon on the Mount as an illustration of our meaning. What simplicity—yet what majesty! Like some bright spot strewed with the beautiful flowers of uncultivated nature, it blooms there full of a soul-refreshing loveliness, which the artificial ingenuity of man, helped by all the appliances of art, may imitate, but in vain attempt to equal.

The minister who can blend the two styles of preaching to which we have alluded, and address himself with equal acceptability to the educated and the ignorant, possesses one of the most important requisites to clerical usefulness. This qualification, we think, Dr M'Leod possesses in an eminent degree. Plain and energetic, he steers clear of that extreme simplicity, so apt, in unskilful hands, to merge in the ridiculous. His sermons are striking for fine, bold imagery, and sober truthfulness.

Joined to a firm belief in the doctrines, and a consequent practice of the duties of Christianity, fancy becomes transcendently lovely. It contemplates nature with all its own warmth

of feeling, and susceptibility of beauty, heightened and hallowed by Christian principle. It delights to trace, in all the features of the external world, analogies between physical and moral beauty—to see a purpose and an expression of heavenly beneficence in the humblest flower that blooms—to connect all with a Divine Creator. Possessing a hearty love for external nature, the Dr draws liberally upon its exhaustless stores of illustration. Around his matter and manner there is thrown a glowing warmth, that at once bespeaks both from the heart.

A brief summary of the more important events of the Dr's laborious career may not be uninteresting. He was ordained a minister of the Established Church at Campbelton, in 1807, at the early age of twenty-two, so that he is now in his sixty-third year, and in the fortieth of his ministry. He removed to Campsie parish in 1825; thence he came to Glasgow, and was inducted minister of St Columba Gaelic Church, in 1836. The same year he was unanimously chosen Moderator of the General Assembly.

At the earnest request of the Presbyterian Church of Ireland, Dr M'Leod went there and lent his valuable aid to that body in their endeavours to form and extend churches in the Synod of Ulster. Here he had an opportunity of addressing the poor Irish in their native language, of which he had made himself master after unremitting application. On his return from Ireland, he was requested by the Presbyterian Church there to undertake a metrical version of the Psalms of David in the Irish tongue—a desideratum much felt, and which none had heretofore attempted to supply. Having brought with him to Scotland a native Irish assistant, he, with that energy which forms so conspicuous a feature in his character, at once set about the accomplishment of this important and laborious task. By incessant toil, rendered lighter, however, by the great ability brought to the work, it was finished in the course of a year, and in such a style of excellence as to command the unqualified approbation of the most competent judges. This work was dedicated, by permission, to his late Majesty William the IVth. On the recommendation of the Archbishop of Canterbury, by the aid of the General Assembly of the Church of Ireland, and by funds collected by Dr M'Leod

in England, a large edition of the work was circulated gratuitously in those districts where the Irish is spoken, and received by the peasantry with the greatest avidity and delight; and what may appear strange, the priests were among its most active and earnest diffusers. This edition was soon out of print. We understand, however, that he, aided by some eminent Irish scholars, has prepared a stereotyped edition, now finished, and in the printer's hands, and which is only prevented from being put into extensive gratuitous circulation by a lack of funds to pay the balance of expenses already incurred. But his name is associated with other and still more important performances. In the year 1824, he brought the state of education in the Highlands and Islands so graphically before the General Assembly, that it led to the formation of the Educational Scheme of the Established Church. That scheme is now in vigorous operation, and has, since its commencement, proved an invaluable boon. On three separate occasions the Dr, along with Principal Baird, was commissioned to visit the Highlands and Islands to ascertain the existing means of education there, to inspect the schools already established, and to fix upon proper stations for additional schools. For a long number of years he has been selected by Government to give Parliamentary evidence on every important subject affecting the Highlands—more especially on emigration, pauperism, and education.

During the destitution of 1837, he was one of a deputation sent to England to collect funds for the then existing distress. The success of that deputation was very extraordinary, no less a sum than £100,000 having, we believe, been the result of its labours. And at the present melancholy crisis, when dearth is again pressing so terribly on his native land, he was the individual commissioned by the Central Relief Committee to proceed to England, and plead the cause of his famishing countrymen.

Dr M'Leod's valuable labours were appreciated and rewarded by the late Ministry, who preferred him to the appointment of one of her Majesty's Chaplains in Ordinary for Scotland, and Dean of the Chapel Royal. He is likewise Chaplain to the Highland Society's Schools. When the Queen visited Blair-Atholl, he was called on to preach before her Majesty, from

whom he received every mark of courtesy and kindness. We have reason to believe that it was very much through his influence with Sir Robert Peel, that the Established Church was enabled to grant bursaries to deserving youths speaking the Gaelic language and being educated for the ministry. Upwards of forty of these promising young men attend the Dr's Gaelic sermons every Sabbath forenoon, and, we doubt not, will profit not a little by what competent judges pronounce to be a highly eloquent and impressive style of Gaelic preaching.

He presides over a numerous and attached people, who, on more than one occasion, have shown him substantial proof of their regard. During the Free Church controversy, his energetic and consistent conduct was so much approved of, that they presented him with a service of plate of the value of 150 guineas, and an address signed by 1300 members, expressive of their gratitude and esteem. In all his engagements he is scrupulously punctual.

APRIL 10, 1847.

REV. WILLIAM LINDSAY, D.D.,

CATHEDRAL STREET.

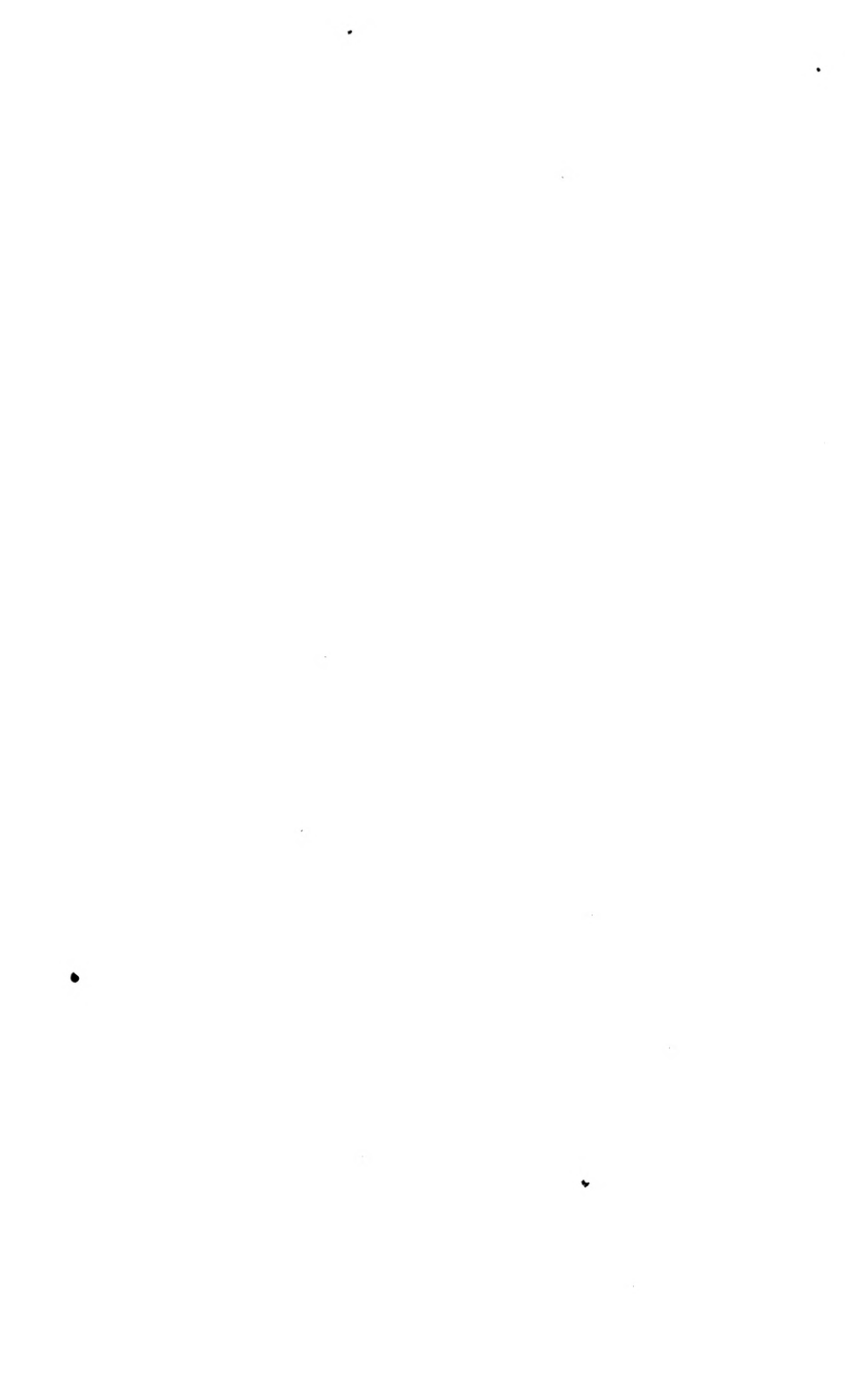
IN the natural world, the greater part of the agencies at work answer their important ends silently and unostentatiously. The stormy tempest—the raging ocean—the awful thunder—the desolating earthquake—occasionally do mighty works—but they owe their fame to the general quietude of creation. But for the general calm, the tempest might howl, and the ocean might roar, and the thunder might crash, and the earthquake might heave, without attracting notice or causing alarm. The old earth turns quietly on its axis—the sun noiselessly sheds his light and heat on smiling worlds—the music of the mighty spheres is inaudible to those who dwell in clay—the rain gently distills fatness on earth—and ten thousand agencies in the vegetable kingdom, from day to day, minister to the comfort of man, while their presence or functions are scarcely acknowledged. The neglected flower of the field, while trampled under foot, contributes its share to the restoration of a tainted atmosphere—the mighty forest insensibly grows and protects from many a storm, and the earth, without a murmur, richly yields its fruit. The general law of the material universe is quiet activity, unobtrusive usefulness, and noise and tempest are the exceptions.

Nor is the moral world otherwise conducted. It receives and gives its influence on the same great principles. Man, the active agent in its conduct, has a mighty work to accomplish, and the greater part of that work is best done when most unostentatiously done. These agents act well only when they feel their connexion with Him who is a *sun*, and when



THE LIFE OF DR. JOSEPH BLACK, BY JAMES H. BURNES.

GLASGOW.



they move in their spheres under his almighty influence, and in compliance with his high behests. In this great moral system erratic stars there are whose spheres and whose destinies are alike mysterious. Ever and anon some blazing comet attracts the gaze and excites the fears of men, but no one supposes such more lovely than, or half so useful as, the little twinkling stars that stud the gleaming firmament. True, these erratic wanderers attract much notice. Every man, and woman, and child are familiar with their names, because their eccentricity has fascinations for the untaught greatly superior to the beauties and harmonies of an unwavering consistency—a ceaseless uniformity. Not a few of the names best known to fame acquire their reputation more from their erratic than for their majestic course. We need not say that they wander from their destined sphere, though we say their movements partake more of the comet than of the planet—more of the marvellous than of the mighty. It is no discredit to the subject of our sketch that his movements have not yet attracted the gaze of much of the world. An influential position he occupies, and an important influence he wields, without causing his voice to be heard on high. The eminent place he holds he usurped not—the influence he possesses he exerts strictly within his own sphere. He has never been found thrusting himself forward to discharge duties for which others are more competent, nor has he aspired to fill offices for which others are better qualified. His honours as a minister, as a professor, as a theological diplomatist, were not of his own seeking—they were given him without solicitation. At five minutes past two o'clock last Sabbath afternoon, he took possession of his pulpit (in his chapel lately built in Bell's Park, at an expense of some £4000), and the congregation was fully assembled by a quarter past two. A part of the 36th psalm was sung, and prayer was then offered in a very appropriate though rather lengthy manner. A part of the 79th psalm was then sung, and the introductory services terminated at twenty minutes to three. We may here remark, that the singing was very much to our taste, the greater part of the congregation joining in it with apparent earnestness, and singing the *tune* proposed—we say the *tune* proposed, for it is not uncommon to hear in our

churches every one singing a tune of his own, and bidding defiance to the boldest efforts of the leader to create harmony. Dr Lindsay selected for his text 1 Cor. vi. 20—"Glorify God in your body and spirit which are God's." He commenced by referring to man's pristine state of purity and knowledge. As brightly as the new-born sun shone on the fields, so did the pure light of heaven radiate his soul. The sources of evil were as yet locked up—envy had not learned to look with malignant eye. Disappointment, discord, and other evils were unknown, and man of course had no consciousness of guilt. He then depicted the mournful day when man's disobedience caused a change in his character and circumstances. Man is now averse to holiness, and he treads on the concealed fires in the place below. The connection of the text, he said, showed what men now are—unrighteous, idolaters, covetous, revilers, &c. He then referred to the old classification of human duties, which includes them under three divisions—the duties we owe to ourselves, to our fellows, and to God, and he stated that the Corinthians had violated all the three. He founded the division of his discourse on this classification. The best antidote against the three evils is attendance to corresponding duties, and hence he urged, first, that men are to glorify God by lives of temperance and self-government; secondly, by lives of justice and integrity; and, thirdly, by lives of piety and Christian obedience.

The outline of the above discourse is perfect. The leading ideas were natural and logically arranged, and the concluding remarks were obviously inferential. The discourse was carefully written out, and the preacher seems to keep generally by his notes, though his eye is not closely confined to them. His delivery is, moreover, animated, and he commits no breach of propriety either in language or gesture. His right hand is generally lifted up or placed on the bible, while his left hangs by his side, and is occasionally brought into contact with the other. He speaks in a loud distinct voice, and though his modulations may not be perfect, there is nothing forbidding in his delivery. Dr Lindsay employs a plain, correct, vigorous, and occasionally eloquent pulpit style. Inferior discourses he *may* deliver—superior discourses he is quite

competent to furnish. One on whom the duties of the professor as well as of the pastor devolve, may be compelled to appear before an audience less perfectly prepared than he could wish, but lack of time is one thing and incompetence is another. His sermons, carefully prepared, will lose little, in the estimation of the judicious, when compared with those of men denominated great preachers. Dr Lindsay presides over a numerous and attached people, among whom are several of our public and official men. His people love him, and they cannot but respect him, as his consistency is unimpeachable, and his labours among them abundant.

As a professor of exegetical theology in the Relief body, his labours are much esteemed. He was chosen professor in November, 1841, and commenced his duties, first session, in autumn 1842. In this capacity he enjoys the confidence of his ministerial brethren, the respect of all the students, and the approbation of the entire Relief body. He conducts himself prudently, and displays much good sense and sound judgment in matters of difficulty and of doubt. His counsels to the students are invaluable. On the one hand he despises the Eureka of novelty hunters, and on the other the good-old-way watchword of musty schoolmen. His views are those of moderate Calvinism, and his orthodoxy has never been called in question.

As a theologian, he has read carefully rather than extensively. His knowledge is more remarkable for its accuracy than for its extent. He speaks what he knows, and testifies what he has experienced. Few know better how to appreciate the teachings of the Fathers and of the schools. He *hears* all, and believes Moses and the prophets and apostles only.

In person he is about the middle size and habit. His countenance is fresh and ruddy, and indicates placidity, benevolence, and kindness. His small dark eyes look from beneath a prominent brow, surmounted by a plentiful supply of greyish hair.

The leading attributes of his mind are candour, discrimination, independence, firmness, and perseverance. As indicated in our introduction, his power is not in bustle and noise and tumult—his voice is never heard unless when he is im-

mediately called on to discharge some public duty. His character is shrinking, retiring, and sensitive. He shuns probably too much the excitement of the platform and the din of controversy, and quietly pursues the even tenor of his way as a pastor and professor. Had he aspired to be what is called a mob orator, he is destitute of none of the physical essentials that invariably secure notoriety in that way. He has a good command of voice, and a prepossessing appearance, and might have figured conspicuously in the various polemical, political, and *benevolent* controversies of the day, but he is practically a man of peace, and prefers the seclusion of his study, the sacredness of his clerical duties, the onerous functions of the professor's chair, to the hosannahs of an excited populace, or the praises of the public press.

He was ordained at Johnstone in 1829, and was removed to Glasgow in 1832. The present elegant place of worship, in Cathedral Street, was opened in December, 1844.

APRIL 17, 1847.





THE FAVEL TO THE MEMBERS OF THE GLASGOW GAMBLER

EDINBURGH.

REV. ROBERT SMITH CANDLISH, D.D.,

FREE ST GEORGE'S, EDINBURGH.

ABOUT the beginning of the present century, in a town then comparatively small, an humble and honest couple were gladdened by the birth of a son. Though his appearance was not promising nor particularly prepossessing, his parents—like all parents—viewed him with hope. For a time there was nothing to distinguish their son from other children, unless, indeed, a feebler person. By and by, however, others, besides his parents, saw that a mind of superior mould inhabited the frail tenement, and kindly yielded their aid and encouragement to secure for him a liberal education. Having attended the usual classical and theological curriculum, where signs of superiority were not few, he was licensed as a probationer in the Church of Scotland, and was located—about the year 1832—for a time in a humble town in the west of Scotland. Occasionally he then officiated in Glasgow, and some saw in the young man gifts of a high order, but the mass considered his presence weak and his speech contemptible. Among his auditors in St Enoch's on a Sabbath was one of the most eminent lords of the Council and Session. At a public occasion on the following Monday his lordship took occasion to refer to the discourse he had heard on Sabbath, and expressed his surprise that, instead of a scantily-filled church, there was not a crowded congregation, for, in his opinion, the sermon was one of the ablest he had ever heard. From that day forward our young preacher, who had hitherto been unnoticed and unknown, obtained a name and a fame. Our readers will already know, that the person alluded to, is Dr Robert Smith Candlish of

Free St George's, Edinburgh, whose fame is identified with that of the Free Church, and rapidly hastens to a wide universality.

Among the ministers of note who visited Glasgow at the Spring Fast Dr Candlish occupied a distinguished place. On Thursday, Saturday, Sabbath, and Monday, he preached in several of our Free Churches. On Sabbath evening, at a quarter to six o'clock, the doors of Free St Paul's were opened, and though the service did not commence till half-past six, a number rushed into the chapel soon as admission could be gained. Before the hour of commencement every seat was occupied, and the passages were filled up, and hundreds were unable to find admission. Soon as the neighbouring bells had ceased, a person under the middle size, wrapped in a huge pulpit gown, issued from the vestry, and with hurried steps ascended the pulpit stair, and having flung himself into the corner of the pulpit, hastily snatched up the psalm-book, and turned its leaves. Having passed his fingers through his dishevelled hair, and made a number of hasty movements, he rose, and in a harsh guttural voice gave out the 20th Psalm to be sung. At this moment those who knew not the occupant of the pulpit were earnestly asking their neighbours, "Is that Dr Candlish?" and being answered in the affirmative, set themselves very philosophically to reconcile their preconceived ideas of him with the person before them. During this hallowed exercise, however, it was impossible for a stranger to the occupant of the pulpit to avoid watching his movements and ruminating on his history. Such thoughts as the following passed through more minds than one. Can the mind that weekly entrances metropolitan audiences—the mind that presides over and moulds all the councils of the Free Church—the mind that acknowledges no superior but that of the mighty master-spirit that dwells in Dr Chalmers—can such a mind dwell in that small and singularly-arranged morsel of humanity? Is the intellect, whose scintillations have flashed throughout the entire of Scotland, sheltered in that brow concealed under these abundant and straggling locks? Has the spirit which has entwined itself with the best affections of the Free Church—which has evoked the jealousy, the hate, the scorn, of proud politicians and prouder ecclesiastics—its residence there? Is

that indeed the man who, in presbyteries, synods, and assemblies, on the platform, and in the pulpit, occupies a first place and knows no fear, and seeks no favour? While those who knew the preacher only by report were thus ruminating the singing was going on, and the occupant of the pulpit was now throwing a hurried glance at the psalm-book—now rubbing his face with his handkerchief—now adjusting his hair with his fingers—now arranging his gown and bands, in which he felt himself, to all appearance, much as did David when he assumed the armour of Saul. The singing being over, the preacher precipitately arose, and, leaning forward, poured forth a prayer remarkable for its simplicity, seriousness, and energy. Those who know Dr Candlish only by his controversial discussions, can form no conception of the character of his devotional exercises. He confesses sin, not in the general, not in stereotyped phrase—he thoroughly enters into the plagues of the heart and life. He seeks blessings, not in the wholesale, indiscriminate, impracticable, impossible manner, now too fashionable—he seeks them in adaptation and keeping with felt and acknowledged wants, and in the way prescribed and sanctioned by Heaven. His thanksgivings refer to real gifts and favours, which are also specified. In a word, his prayer indicated a deep acquaintance with the human heart, and with the fulness of blessing promised and communicated in answer to request. After prayer, Psalm lvi. 8, to the end, was sung with much seeming earnestness, and with no little harmony. The preacher then suddenly rose and opened the Bible near the commencement. He turned over the leaves in quantities, pressing them down with force till he reached 2 Timothy ii. 19, which he gave out as his text. The words are, “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, &c.

We may remark that the discourse, for which we are unable to find room, but which was elsewhere published, was of marked excellence, and unquestionably among the most popular and impressive sermons we have heard. Though the preacher's view of the text is certainly not the usual one, the ideas he founded on it were palpable, practical, and the greater part of them natural. Though the preacher is quite equal to treat a

subject in the abstract, in this discourse he dealt exclusively in the concrete. "The things of the Spirit" he invested with material forms—the natural became the emblems of the spiritual. The figures, moreover, were those with which every one is familiar, and their character was such as to interest and to awe. Men were exhibited in their relations to God—they were represented as spectacles to the world, to angels, and to men. The guilt of sin and the way of forgiveness, the first and second coming of the Son of Man, and the danger and consequences of religious deception were brought so near that their magnitude awed the most listless.

The discourse, moreover, was redolent with the very essence of the gospel. The preacher searchingly discriminated between a form and the power of godliness—between the religion of the lip and of the life—between an orthodox creed and a practical belief and reception of the truth. Religion, as exhibited in the discourse, was something more than a form of sound words—than a fair profession—than a series of forms; he represented it as an inward work, as a solemn matter between man and God, as the real business of life, as the only preparative for eternity. He told not men in the general that they are sinners—he showed the desires and tendencies of the heart to be only evil. Redemption, too, was exhibited in its majesty and magnitude. It was no doubtful expedient—no mere auxiliary to morality—it was shown to be redemption from the power and love of sin—from the captivity and service of Satan—from hopeless and eternal death.

The discourse also betrayed much thought and care. It was full of important ideas, well and distinctly conceived, and unexceptionably arranged. Nothing is more unaccountable than the prevalent half, and hasty, preparation for the pulpit. Hundreds satisfy themselves with collecting a few musty, moth eaten, threadbare sentiments, by way of treat to their audiences of a thousand people on a Sabbath day. Thought is not in the province of such. They are mere theological scavengers, who offer to their auditors putrid excrecences. In contrast with these, Dr Candlish preaches what has cost himself previous thought and care—care in the arrangement—care in the expression.

The discourse was delivered with much animation. The preacher threw his soul into his sermon. He spoke as conscious of his awful charge. We shall immediately speak as to the gracefulness of his delivery, but meantime we commend its earnestness. The man who believes that he is to his auditors the savour of life unto life, and of death unto death, must be in earnest. He will cry aloud and not spare. The example of Dr Candlish must in this respect be of great use in expelling from the pulpits of Scotland that dull, and stately, and cold orthodoxy which freezes as it falls from immoveable statues—that phlegmatic indifference which makes men speak of life and death as they do of the common transactions of yesterday—and that interminable doctrinal, and dogmatical discussion which has so long amused men hastening to the grave.

Dr Candlish, however, has his faults as a preacher—faults in thinking, in style, and in delivery. We have referred to his fertility of ideas, and we must say he is frequently much too fertile. His imagination gets the better of his judgment. Regarding the very discourse in question, we might say that though the superstructure is symmetrical, magnificent, and commanding, the foundation is false. According to the soundest interpreters, the meaning that he affixed to the text is not its true meaning, and hence the text was at best a motto. The sermon was attached to the text, and it sat on it with tolerable grace, but it did not give the precise meaning of the apostle, who elsewhere shows what he means by the “foundation of God,” which is certainly much more stable than the most steadfast believer; it is the truth, the promise, the oath, the Christ of God.

The highly imaginative character of Dr Candlish’s mind is specially apparent in his work on Genesis, and indeed in all his writings. He seems to have no patience for a searching analysis—for the slow process of an extensive induction. He seizes a thought at once, and becomes so enraptured with it, that he has neither time nor taste to question its accuracy. He assumes *that* at once, and proceeds to use it with as much confidence as though he had acquired it with Herculean labour, and examined it with microscopic minuteness. The extreme quickness and minuteness of Dr Candlish renders him

a bold, adventurous, though by no means a safe leader. His enemies have not scrupled to charge him with disingenuousness, dishonesty, inconsistency, and even Jesuitism; and the data on which they found have been furnished on account of this peculiarity. We cannot believe that Dr Candlish is wilfully disingenuous, much less wilfully dishonest; but a mind like his is apt to lead to seeming inconsistency. He grasps a subject so quickly, and for a time holds it so tenaciously, that he occasionally works himself into the belief of what more calculating minds could never receive. His writings have been most severely handled, and not altogether without reason, for their looseness of thought and style. He sees a subject in strong colours, and so states it, that subordinate topics are overlooked. Some parts of his pictures are so highly wrought, that the shadow is obscure. He is much too daring a writer. Had he kept his thoughts twelve months beside him before he published them, many of them would never have seen the light. No man, be his natural powers ever so strong, could do one-half the work well which the Doctor undertakes. At the time he is forming and perfecting a complicated ecclesiastical machinery, he is erecting manses, schools, and colleges; conducting Bible, missionary, and benevolent societies; presiding over a large metropolitan audience, and preaching in the provinces, almost every week: writing letters of business, and preparing parliamentary documents: publishing exegetical and practical theology; discussing the nature and extent of the atonement, and taking the lead in presbyteries, synods, and assemblies, and, of consequence, speaking on every public question. It is certainly no disparagement to say, that it is impossible for him to do all these things well—impossible not to lay himself open to the mistakes of friends and misrepresentations of enemies. All we can say is—and it is surely a good deal—that he attempts more than any other man, and accomplishes much well. His temperament, which is highly nervous, keeps him in perpetual activity. One moment he cannot remain quiescent. During singing, when in the pulpit he is all astir, and to this perpetual restlessness may be attributed his excessive labour. Rest seems to be out of his province—activity—excitement his very element. His feeble frame can-

not long endure under such labour. He seems to work as if his days were short; and, indeed, short they must be should he not relax his efforts. His slender attenuated body cannot bear long the superhuman activity of a vigorous and restless spirit.

In the excellent sermon referred to, there is not one laboured sentence—not one stately period—not one bold or startling sentiment. There is, moreover, no lofty flight of fancy—not straining at effect—nothing of the marvellous or of the sublime. The effect was caused by the completeness and clearness of the preacher's ideas—the simplicity and force of his figures—the continuity and obviousness of the train of thought, and the earnestness of his manner, and the energy of his appeals.

His manner in the pulpit, as we have already hinted, is energetic, and even extravagant. He has caught all the impetuosity and fire of Dr Chalmers. His gesticulations and gestures are violent and occasionally ungraceful. There is too much bustle and tumult to allow of dignity and grace. Now his hands are both raised higher than his head—now one arm projects behind and another before him—now he works with his handkerchief in his hand as if it contained his thoughts—and anon he suddenly adjusts his gown and passes his fingers through his hair. This tumult and tempest deprive his appearance of that majesty and dignity which distinguish some of our great preachers.

At the period of the disruption in 1843, his people erected a temporary place of worship for him, and about a year ago an elegant place of worship, built at an expense of nearly £10,000, was opened for the congregation. His people are wealthy and liberal, raising annually £10,000 to £15,000 for religious and benevolent purposes.

REV. MICHAEL WILLIS, D.D.,

RENFIELD CHURCH.

FEW ministers of the gospel are more respected than the subject of the present sketch, not only in Glasgow, the scene of his ministrations, but wherever freedom finds a worshipper and humanity a home. His mind is pre-eminently of a practical character—he is a worker not a dreamer. He can preach, but he considers it his duty to do more than merely enforce the obligations of his faith.

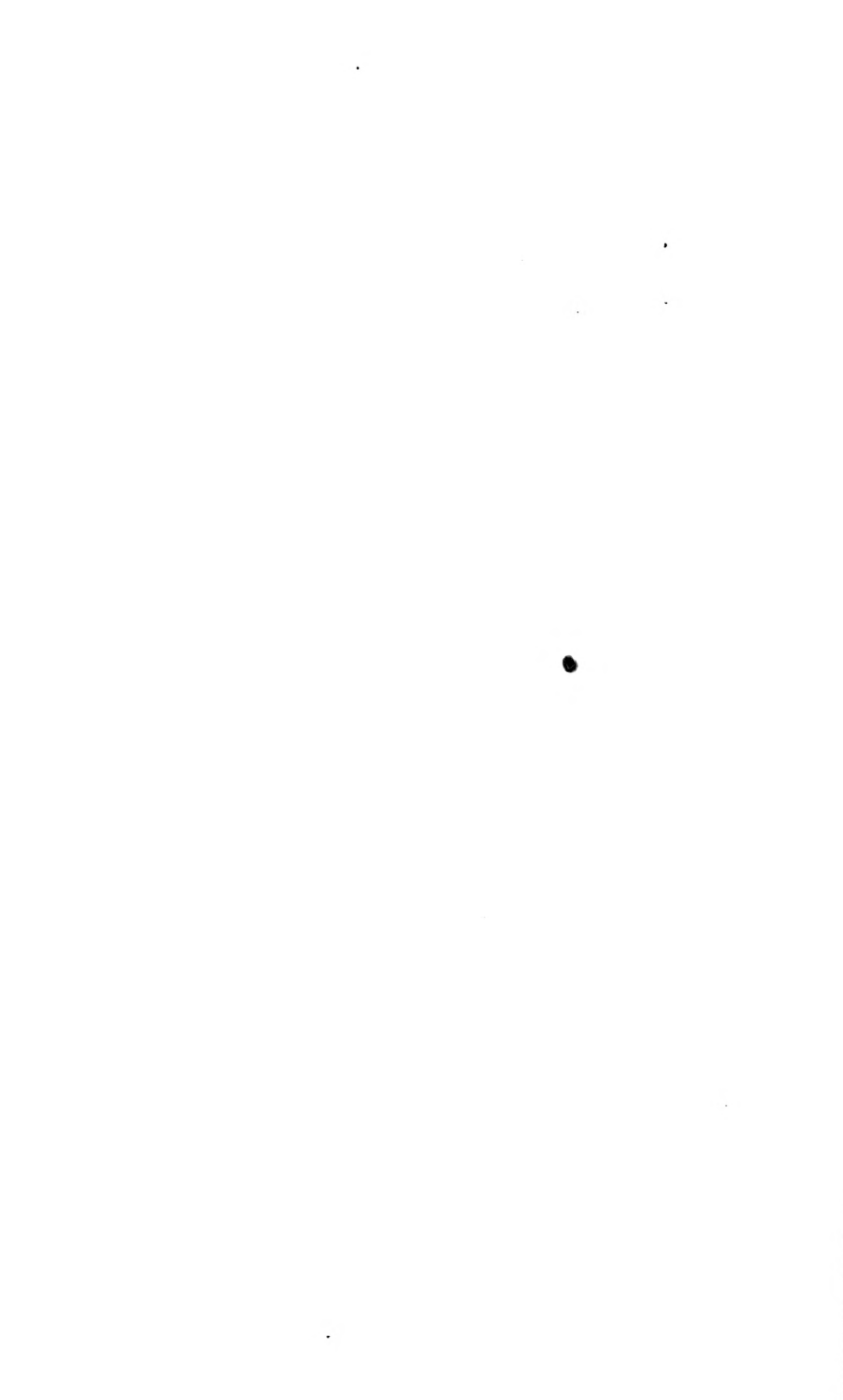
Humanity is prominent in his character. His sympathies are with the down-trodden and oppressed—with the poor of his native land, as exemplified in his exertions for their better support by law—with the degraded and brutalised African in distant lands—the suffering and the injured everywhere. They have more than his sympathies—they have his time and his labours. Dr Willis sees in the enslaved “children of the sun” the lineaments of a noble and divine nature. To him they are brethren in kindred, in destiny, in immortality. He has no “set phrase of speech,” no smooth, glozing, oily words wherewith to varnish the rank and polluted stains of a fearful sin. He must lift up his voice against the iniquity of crushing a fellow-creature, whatever be his colour or his clime. His soul is so bound up in the contemplation of the wrongs of the negro, that his heart appears but to have one desire, his life one aim. For years he has uncompromisingly struggled in the cause of abolition; and when the Free Church, with which he is connected, retarded the emancipation of the American slave, he, in eloquent and indignant terms, protested against the betrayal of the rights of the oppressed as an abnegation of the spirit and precepts of the gospel.



THE ENTAIL TO THE FREE CHURCH OF THE GLASGOW EXAMINER

THE ENTAIL TO THE FREE CHURCH OF THE GLASGOW EXAMINER

FREE CHURCH.



Dr Willis is not one of those men who placidly "take their ease" till driven into motion by the current of a popular movement. When a principle has become fashionable, when to identify oneself with it is to secure popularity, as is too often the case, the indolent and time-serving enter the ranks when the victory is nearly won, and rob others of the reward of their disinterested toil. Not so with the subject of our sketch. He is ever foremost in every movement for the spiritual and temporal happiness of his fellow-men. The *fashion* of an idea has no charms for him. He is no popularity hunter, ready to barter consistency for a cheer. Where he sees an evil to redress he calmly proceeds to his duty—hears not the voices of the timid and worldly prudent—heeds not the senseless clamour of selfish opposition. Having a duty to perform, and he turns neither to the right hand nor the left. Secure in the sympathies and esteem of the good, and the approving voice of his own conscience, he acts from *principle*, not from excitement.

It will readily be perceived that a striking feature in the character of the Doctor is energy. Unless he had been prompt, energetic, and determined, he could never have taken and retained the position he now holds in public estimation.

We have said that the mind and aims of Dr Willis are of a practical character. As a minister he sees truth clothed in simple majesty, and desires to present it to others in the same garb. In his mind the beauty of truth needs not to be bedizened with glittering gewgaws, as if it were the timber image of the virgin in a thrice holy shrine. "The melancholy madness of poetry without the inspiration," finds no corner in his discourses. He is a practical man, and he does his work as such. He borrows not the lightning's wing to illuminate some dark and knotty point of theology. Our eyes are not dazzled with the pearls and diamonds of rhetorical illustration, while the inner man is left to slumber in chaotic darkness. The depths of the sea supply him with no profound nothings, muddy as its bed—the gorgeous sky of a summer sunset no "thick coming fancies," turning into dark shadows ere an hour. The sun-gilt streams sparkle not in his phraseology, and the dews distil no soft drops of sentimentalism as substitutes for tears.

The teachings of Dr Willis stand boldly before our eyes—no gay medium of rainbow beauty intercepts our view.

The pulpit appearances of the Doctor are more than respectable. His discourses possess substantial attractions. In listening one does not soon get tired—take out his pencil and profanely draw caricatures on the blank leaves of his Bible, wish the preacher done, yawn again, and in despair quietly go to sleep. It is creditable to the pulpit to be able to keep the interest of the hearers alive and unabated till the last sentence and closing of the Bible. We have heard Dr Willis more than once, and our first feelings were that of disappointment at the discourses being brought to, seemingly, so early a termination. In the pulpit his manner is serious, but easy, solemn, and dignified. His gestures, generally, are such as naturally arise from the subject. He incases his arguments rather by a plain forcible statement of their merits, than by the clap-trap mouthings and mountebank action of the mob-orator. His earnestness compels attention, and his fervid appeals carry conviction to the heart. A stranger on first hearing him, especially when warmed with his subject, would be apt to feel disappointment. His tones then fall quick and sharp on the ear like the rattle of musketry. But this feeling quickly subsides, and the listener is irresistibly carried along by a train of sober and chastened ratiocination.

On Sabbath forenoon last, Dr Willis entered his pulpit at the appointed hour. A portion of the 104th Psalm having been sung, the whole congregation joining with much apparent fervour, he prayed in a manner consistent with his talents and piety. Reading the scriptures, and singing being over, the subject of discourse was taken by the Rev. Doctor from the 17th chapter of Exodus. In the afternoon, in St George's Free Church, he preached from John xx. 27: "Thomas answered and said unto him, My Lord and my God;" with the preceding words of our Saviour, "Reach hither thy hand, and thrust it into my side: and be not faithless but believing." Our space excludes the discourses.

Dr Willis, as far as we are aware, appeared first as an author in 1827, by publishing a sermon on the occasion of the death of his father, which does equal credit to father and son.

In 1829 he published an able discourse on the subject of popery, and in 1833 his chief work on National Church Establishments made its appearance. Since that time a very attractive biographical sketch of "Two Brothers," and several other pamphlets on various subjects have been issued. The greater part of his writings are of a controversial character. Two themes occupy his chief attention, the destruction of slavery and the legitimacy, utility, and scripturality of religious establishments. The first theme is one congenial to his warm sympathies and ardent temperament. He has only to hear the sound of woe—the wail of the oppressed—and his soul is on fire. Neither honours, nor friendships, nor slavery dollars, can keep him silent. He speaks decidedly and warmly, because he feels the iron entering the soul of the oppressed. The zeal he displays in behalf of the slave would secure him honour in any cause, but in such a cause it will secure him a name in all time coming among the renowned philanthropists of his race.

On his opinions of the principles of National Churches given in his work, and in numerous speeches, we cannot speak in such unqualified terms. In his discussions he displays much acuteness and no little vigour of thought. Some of the arguments of the opponents of National Churches he demolishes, and we have no regrets for them, because they are not genuine; but, while we cheerfully make this concession, we at the same time think that the chief arguments in behalf of voluntarism he assails in vain, and the chief argument in support of National Churches he defends in vain. We cannot speak in detail, but we may mention, for instance, pages 44 and 51 as containing principles a long way beyond our comprehension. "Give," says he, "the magistrate the whole moral law as his rule, and you are driven into no such difficulty." We doubt whether any magistrate would thank the Doctor for empowering him to punish the breach of the first, second, and tenth, not to speak of the *fourth* commandment. We might also quote page 51. "Yet if the nation is not bound, as such, to the whole divine law," &c., contains principles which, if we mistake not, demolish his favourite establishment theory. Strange though it may appear, the Doctor to this day strenu-

ously holds his establishment principle. This to some has at least the appearance of consistency, and consistency, as far as a *theory* is concerned, it unquestionably is, but consistency in detail, when maintained at the expense of consistency in *general*, or, more properly, theoretical consistency when maintained at the expense of practical consistency has but slight merit. The Doctor is a churchman in principle, a voluntary in practice. He holds that national establishments have the sanction of scripture, but he is opposed to every religious establishment under the sun. He is certain national establishments are right, but he doubts whether there ever will be one which he could sanction. In other words, the Doctor seems to hold that scripture presents some impractical mode, and sanctions some impossible form, of a national establishment. The Doctor is so invulnerable at most points that we have fully availed ourselves of the advantages which his anomalous ecclesiastical position offers for successful attack.

The subject of our sketch was born in Greenock, where his father, who may be considered the founder of the Old Light Burghers, and the first theological professor to that body, was a minister for a long series of years, as also latterly in Stirling. His parents were among the excellent of the earth, and by precept and example enforced right principles in the domestic circle. Dr Willis received his education in Glasgow, and had the advantage of a Secession curriculum, and of several sessions at the University theological hall, where he carried off the first prize for theological exercises from the late eminent Dr McGill, who, on the settlement of Dr Willis in Glasgow, made honourable mention of that circumstance. He had also the good fortune to obtain distinction in most of the literary and philosophical University classes.

In height Dr Willis is above the middle size. His eyes are bright and penetrating, and his features grave and strongly marked, betokening great energy and determination of character. His manners are gentlemanly and agreeable. He always appears as if his mind was in incessant activity.

Dr Willis was ordained a minister in connexion with the Original Burgher Secession body in 1821. In 1835 he was chosen professor of theology, which office he retained till he

joined the Establishment. He received the degree of Doctor of Divinity from the University of Glasgow shortly before that event. It was scarcely to be expected that a man like Dr Willis would remain in a state of quiescence while great ecclesiastical movements were in progress, and he, accordingly, led the movement in the synod, which resulted in the union of the majority of that body with the Establishment in the year 1839. Dr Willis came out, along with the greater part of his people, with the disruption party in 1843.

In short, whether we view Dr Willis as a theologian, a philanthropist, or a citizen, he is worthy of that warm attachment and esteem which has so long been accorded him by every section of the community. He presides over an ardently attached and respectable congregation, who fortunately know how to appreciate his moral and religious worth. Among other testimonials from his people, we may mention two—each of which was to the value of a hundred pounds.

APRIL 31, 1847.

[Since the above was written, the Doctor has removed to Canada, where he holds a professorship in the Free Church College, Toronto.—ED.]

REV. C. POPHAM MILES, B.A.,

ST. JUDE'S, GLASGOW.

AFTER philosophers have talked themselves dumb, on the lofty plausibilities of an attenuated spiritualism, the greater portion of the human family continue to appreciate, as in the days when earth was young, the beauties of form, and colour, and sound. None have reached that state of pure etherealism which would enable them to shut their eyes and their ears against the enchantments of earth, and to conduct their ambitious speculations and reasonings without employing the sensible and gross symbols essential to a state of materialism. The eye and the ear of the most abstruse etherealist continue to admit to his mind the elements of thought and feeling, and the other senses, though unacknowledged, daily minister to the health, activity, and vigour of the inner man. As long as mind dwells in flesh, so long will nature, in its various forms of modesty and majesty, of sweetness and of sublimity, furnish materials for the most exalted thought, and awaken the purest, loftiest, and noblest feeling. It is to be lamented, however, that to the mass of mankind the scenes of mightiest interest have no attractions, and those spots to which the gaze, of higher orders of intelligence, is turned, are surveyed with indifference or with scorn. It is right to tread with thoughtful step when within the precincts of the honoured erection, be it turf or stone, where the master spirits that moulded the mind and manners of their country were cradled—it is right to gaze with wonder on those ruins that recall the greatness of Babylon, of Nineveh, and of Tyre—it is right to kindle into rapture as the holy

ground is trodden of that land where the Author of eternal redemption finished the work given him to do, and it is equally right to contemplate with reverence and awe the temples devoted to the worship of Jehovah—"the house, He chooses to put his name there." Though we know nothing of the virtue communicated by consecration ceremonies, we have been wont to look on St Jude's Chapel as a place of peculiar interest and sacredness. We are old enough to remember the time when its site was unsightly, and when its neighbourhood was uninhabited—when the foot of man or beast was not wont even to stray there. Some eight years ago, however, enterprise founded the present edifice, benevolence perfected it, and genius drew together thronged and breathless audiences. We know almost all that has been said of the Rev. Robert Montgomery, its first incumbent—we have seen him abjured by literature, by philosophy, by Christianity, even by society—his name has been held up to scorn by the infidel and by the orthodox—his writings have been condemned as unreadable, as absurd, and as profane—his preaching pronounced a mass of fermenting puerilities—we know all these things and a great many more when we assert that *Glasgow* is proud that she once ranked him among her ministers, and that St Jude's will be pointed out to posterity as the chief scene of his Scottish labours. We never thought it necessary to shut our eyes or to interdict our pen against, what we considered, the effervescence of genius or the sportings of a giant, but we at the same time perceived that he wielded an influence which will not be forgotten, and accomplished a work, the effects of which will stretch far into other worlds. It is impossible to forget the anxious crowds which were wont of a Sabbath evening to press in and around that sacred edifice, and it is still more impossible to forget the mighty and eloquent views that were expressed amid the splendours of a gorgeous and ambitious diction, and the utterances of an earnest and eccentric spirit. Those wont to frequent St Jude's in the days of Mr Montgomery, and who continue to frequent it still, are surrounded with associations and contrasts the most striking possible. The genius, the energy, the eccentricity of their former preacher are not now found—the feverish excitement which made the very stones

seem to move, has subsided; but after the earthquake and the tempest, and fire, they have the still small voice stealing with magic effect into the most secret recesses of the soul, and silently exerting a power at once pleasing and marvellous in its effects. A greater contrast has seldom been witnessed than that between the present and former preacher of St Jude's. Bustle, boldness, tumult, and tempest have been superseded by order, modesty, quietude, and dignity. The truth of the gospel is the same, but its accompaniments and circumstantials are as wide, as the poles, asunder. The trappings and gildings of former days are no longer seen—truth unadorned, and yet the most adorned, is presented in her own simple, sincere, and honest, yet fascinating forms.

Last Sabbath, as usual, at half-past two, the afternoon service commenced. Mr Miles read the service in his own quiet, correct, devout, and unpretending manner. After the liturgical service, which lasted nearly an hour, he laid aside the white dress (the surplice), peculiar to the reading of the service, and was attired with gown and bands not very different from those used in Presbyterian places of worship. The organ and singing having ceased, he kneeled in the pulpit and offered a few words of extempore prayer. He then gave out for his text Rom. i. 18, 19—"For the wrath of God," &c. He concluded the discourse at ten minutes past four, having preached forty minutes. After singing, and the benediction, the meeting separated.

As regards his *manner* in the pulpit we have no hesitation in saying that it is altogether unexceptionable. His voice is clear, sweet, and well modulated, and his action is exceedingly graceful. After reading his text from a small Bible, he generally speaks a few minutes almost motionless, with his hands on the bookboard; but as he progresses and warms with his subject, his countenance becomes more animated, his hands are used so as to suit the words, and all his gestures are in consonance with the rules of the severest rhetoric. He frequently holds the small Bible in the one hand, and with the other points significantly to the various passages he adduces in elucidation of his subject. We have said his manner is unexceptionable, but it might be somewhat more animated. Though he need not

aspire to the honours of a mob orator, an energetic delivery could cause no offence to the most refined of the congregation.

His *pulpit style* is equal to his *manner*. He uses no notes, nor does he need them. His discourses bear the most unmistakable marks of careful preparation—preparation not only as regards the sentiment and arrangement, but, also, the very sentences and words. The remarkable simplicity of his style particularly strikes a stranger. He employs no unpronounceable unintelligible words—no involved and intricate periods—no abstruse metaphysical ratiocination. He clothes the weightiest sayings in the simplest dress, and lays them before his auditors in a form intelligible to the most illiterate, and, at the same time, unexceptionable to the most fastidious. He has studied language closely, and employs it not at random, but with discrimination and taste. Those who listen to his discourses, soon learn that there are much fewer synonymes in the language than is generally supposed. Terms there are nearly, a few wholly, the same in meaning, but a speaker such as the subject of our sketch, acknowledges but few of such. With him every word has a fixed and definite meaning, and he accordingly employs the word that best and most distinctly expresses an idea.

His *matter* also deserves special notice. We have seldom heard a preacher who more scrupulously complies with the injunction, “Preach the Word.” To the elucidation of the scriptures, and to that alone, are his *pulpit efforts* directed. He seems never to have preached from a text till he has critically and carefully examined it in the original. He never makes the assumption—an assumption but too commonly made—that his auditors understand the text. He states what it means, and what it does not mean, and his affirmations carry with them generally the sanction of the soundest commentators, of common sense, and of the analogy of the sacred writings. We make this asseveration without qualification and exception, and for the simple reason that his *pulpit themes* are generally such as to admit of no diversity of opinion among Christian men. We hear nothing of the peculiar doctrines of the Episcopal Church or of any other—nothing of the interminable logomachy of ecclesiastical warfare—his theme is

redemption through the *work* of Christ, and holiness of life through the *Spirit* of Christ. As he carefully prepares his discourses, they have the charm of variety. The preacher, who has a set number of facts, of crotchets, which he affixes with equal skill to any text, soon wearies the most patient listeners; but he who elucidates the scriptures—the whole scriptures—will present his hearers with truth as varied as the scriptures themselves. We are aware that we are speaking strongly of the excellencies of the preaching of the incumbent of St Jude's—we mean to do so, and because we are persuaded it deserves such. We have listened to his predecessor with mingled feelings as that extraordinary man now spoke the most irrelevant, now the most appropriate truth, as he preached Christ in all his fulness, and as he preached himself in all his emptiness, as he provoked the sneer of the scorner, by some extravagant idea, and as he awakened the purest feelings in the Christian mind by portraying, with the skill of a master, the sober realities of a hastening eternity. We have also listened to the present incumbent, and though there was no thrilling emotion, no conflict of alternating feeling, no tempest of passion awakened and stirred, the effect, if not remarkable, was at least beneficial. Thought is awakened, but it is the sober thought of eternal truth—feeling is stirred, but it is feeling acted on through the understanding. Attention is arrested, not by extravagance of style, not by eccentricity of genius, but by the force of omnipotent truth. In one word, the effect is the very opposite of what is called studied effect. It is the effect of studied truth. While we use these strong statements, it is our opinion that the subject of our sketch does not do himself full justice as a preacher. We think it quite possible for him to allure the illiterate, without offending his polite audience. Were he partially relieved from the other onerous duties of his office, occasional evening discourses, either on Sabbath or week evenings, might be productive of incalculable benefit. We know that his sensitive disposition shrinks at any approach to popularity-hunting; but we know that he also wishes to do good, and we therefore state that there is a large class in our city that might be reached by his calm, correct, philosophical, and earnest exhibition of Divine truth. We could wish the

cold scepticism, the superficial and flippant infidelity that obtain among even our educated class, brought within the reach of his influence, sanguine of the result.

Hitherto we have spoken exclusively of Mr Miles as a preacher; but his efforts as an author deserve honourable mention. His *Expository and Practical Lectures, on the Book of Daniel*, appeared in two volumes, and a third has yet to appear; and though we have not had any opportunity of examining them, we have reason to believe the work is one of interest. "The Voice of the Reformation," from his pen, appeared, in 1844, as a thick octavo volume. It contains the opinions of the leading divines of the sixteenth century on the principal doctrines of the Anglican Church. It is divided into five chapters, and these are subdivided and logically arranged. The author wishes to prove that the leading men, as well as the formularies of the Anglican Church, are strictly evangelical. Whether he has succeeded in proving all the formularies orthodox, may be still a question; but the book at least proves that its author is strictly evangelical in his own sentiments.

Since he came to Glasgow, he has published what shows his temper as well as his talents. We refer to his three addresses to the members of St Jude's Church, in connection with the Scottish Bishop. The addresses were written in circumstances of extreme difficulty, and under strong provocation; and, as might be expected, some very keen and caustic remarks are made. The addresses, however, supply a striking proof of the strength of religious principle, and will be long remembered, as such, after the cause of them has been forgotten. They reflect the highest honour on their author as one that maintains principle at the expense of self-interest, and more especially as one determined to maintain inviolate what he believes to be the truth of God, whether as regards doctrine or discipline.

Mr Miles was educated in the University of Cambridge, where, after passing the usual curriculum, he received the degree of Bachelor of Arts. On Trinity Sunday, 1837, he was ordained in the city of London, by Bishop Bloomfield, and remained as a curate in London for four years. In 1841 he was appointed curate to the parish of Bishopwearmouth, near Durham, and of which the honourable and Rev. Dr. Wellesley

is the rector, and remained in that charge till a short time before his settlement in Glasgow. In November, 1843, he was instituted in St. Jude's, and has laboured there since that period. It is generally known that in 1844, circumstances arose which induced Mr Miles to resign connexion with the Scotch Episcopal Church, and at the same time he resigned his charge in St Jude's. The trustees, however, cordially invited him to resume his labours among them as a minister of the Anglican Church, and with this invitation he complied. As a matter of course, many of the members of that church attached to Scotch Episcopacy, left St Jude's, while a great number thought proper to remain under the ministrations of a clergyman of the Anglican Church. St Jude's now, along with other nine churches in Scotland adhere to the Church of England, although the congregations have renounced the jurisdiction of the Scottish Bishops; and though their position may seem anomalous, it appears to be the only safe and legal position they could assume. As far as all practical purposes are concerned, the minister and congregation of St Jude's are part and parcel of the Anglican Church. The members of the Anglican Church that come to reside in Glasgow, may become a part of St Jude's Church; and, on the other hand, Glasgow members of St Jude's are acknowledged by the Church of England. Mr Miles is on the most friendly terms with the evangelical ministers of the Anglican Church, and frequently exchanges pulpits with them. Last summer he spent several months in England, and discharged all the duties of a parochial clergyman, while his pulpit at home was frequently supplied from England. Since the severance of the congregation from Scotch Episcopacy, it has been prosperous and united. A large proportion of new members have been added, and a considerable amount of the chapel debt cleared off. The congregation is highly respectable, including a number of families in the higher ranks, and several of our public men of distinction and influence.

MAY 7, 1847.

REV. JAMES S. TAYLOR,

UNITED PRESBYTERIAN CHURCH, HUTCHESONTOWN.

NOT a few clergymen of various denominations owe much of their popularity and influence to their being continually before the public. It is not, however, for a moment, to be believed that these men, often the most laborious workers in the field of Christian exertion, if not the most profound thinkers, are solicitous of catching the breath of popular applause, and securing those honours and favours for their personal merits which should alone be conferred on principle. They are of infinite advantage to the Christian world. Their sphere is action. They are bold and energetic, and they love to work, because they were born for effort. Hence their frequent appearances in public; their active support or opposition to improvements or alterations of such means, and measures, as affect religion or social progress. They are the most attractive public speakers, the committee-men of the greatest ability and tact, the influencers of majorities, the troublers of the waters of the polemical and political world. If encroachments are to be made on the spiritual independence of the people, the thinkers discern and demonstrate the consequences, and the class of which we speak give these discernments and demonstrations a tangibility and a power which arrest the antagonistic movement and stagger governmental confidence. They are often the preachers of the masses, because the people have some knowledge of their talents, and are best acquainted with their fame. They are generally the orators of the night at public meetings, and the most profitable preachers of charity sermons. They are the souls of presbyteries, and synods, and assemblies, and if they cannot

endow party with vitality, they can at least give it a mobility, an energy and a purpose such as the earnest, and energetic, can alone impart. They fill, till their mission is performed, the eye of the world, for such is their destiny. Their home is not the study, but the platform, or the committee room; their delight is not to muse with the spirits of the illustrious dead, as they whisper from the depths of past ages in books those precious heritages of their love and immortality; but to mix with the world, and work for its purification and improvement. These men stand in the front rank in the battle of life, and when the shaft of one who never aims in vain has laid them low, among greater consolations they have one, not much less, that by their instrumentality they have left the world a little better, and wiser, than they found it.

In many respects the subject of the present sketch is the reverse of the numerous and useful class we have just delineated. Though possessing much firmness, and confidence, in his powers which never betray him, though adapted by his good sense, correct and pleasing language, and graceful mode of communication, to make, in public, a strong impression on the cultivated and reflecting portion of the community, he cautiously avoids throwing himself into the vortex of platform and verbal contention, which is the breathing element of so many able and excellent men. Among the most correct, and chastely eloquent, of all our local extemporaneous speakers, he is yet deficient in some of those mental and mechanical requisites which make up the composition of the popular orator and skilful disputant. He never strains for effect, nor transfixes an antagonist with a *bon mot* instead of an argument, nor conceals the weakness of his chain of reasoning, by wrapping it around with felicitous allusions or apt quotations from the best authors. He cannot, or will not, seek sympathy for himself or his cause by questioning the sincerity or integrity of others. Nor are such dernier resorts in his case required. When Mr Taylor appears before an audience, it is not in antagonism to men, however erroneous their ideas, but in vindication of principle. He levels no biting sarcasm nor contemptuous sneer at an opponent, for he knows none. In harmony with a principle of his nature, he strives more to make virtue paramount

over men's minds by a delineation of its excellence, than to disgust, even by a truthful limning, with the hideousness of vice.

Mr Taylor thus owes none of his popularity as a preacher to tact, or sinister motives. Seldom before the public, unless in the performance of a real duty, we must ascribe his influence, and the esteem in which he is held, to other causes than those by which many secure a temporary fame—a fame which perishes, almost, before the paper which reports the speech is elevated to the dignity of curl paper. Had he appeared oftener in public, he might have been better known as a semi-politician, but certainly not more admired as an able and successful preacher, nor more respected as a gentleman.

In the qualities of his heart, in his knowledge of the sacred writings, in the theological treasures of his mind, which he pours forth in an unbroken equable flood, lie the secret of his success. He owes it to no adventitious circumstances, either of his own creation, or that of others. He is too proud—proud in the best sense of the word—to rely upon circumstances for that respect which his merits and intellect would deny. He is a useful preacher because his heart is in the work, and much reading and study have given him a vast store of ideas, and a clear, forcible style of utterance, to enlighten or persuade.

A few minutes past eleven o'clock, on Sabbath last, Mr Taylor entered his pulpit. When he rose, at the commencement of worship, to read a portion of a psalm, the throng of busy feet was heard rushing along pases and stairs, and for a time his voice was inaudible. When this had partially ceased, another and a worse interruption arose. And, here, it may not be improper to remark, that the disagreeable distemper of which we now complain is unfortunately common in congregations. No sooner does the minister proceed to read a psalm, or a hymn, than he is greeted with a universal cough. The disease is contagious, old and young join the ready chorus; and so inveterate has this absurd habit become, that sensible persons of unexceptionable lungs, and who have not shown symptoms of a solitary desire to cough for the last six days are all at once seized with asthmatic suffering, which nothing but the sitting down of the minister can

alleviate. The unseemly practice may be easily avoided, or it is certainly very wonderful that several hundreds of human beings, enjoying an average degree of health, should be simultaneously attacked by a tickling in the throat, ending in a loud and almost unendurable convulsion. The psalm being sung, Mr Taylor prayed in that distinct and unfaltering voice which tells of the speaker's earnestness, his practised mastery over language; and, above all, no lack of ideas, the paucity of which occasions so much halting in extemporaneous speaking. He then read from the eleventh to the nineteenth verses of the fifteenth chapter of the second book of Samuel, upon which he commented at some length. The introductory devotional exercises were concluded shortly after twelve o'clock, and the subject of lecture was given from the tenth chapter of Paul's first epistle to the Corinthians, commencing at the fourteenth verse.

The afternoon services having been opened by the usual devotional exercises, Mr Taylor read the first eighteen verses of the fifth chapter of John's gospel, on which, in a similar manner as in the forenoon, he made a paraphrastic commentary. The subject of discourse was chosen from the same gospel, first chapter and fourteenth verse, "And the Word was made flesh." We regret that we cannot find room for the outlines of these discourses.

The preaching of Mr Taylor is lively and effective. The interest of the hearer is never permitted to flag. His matter is carefully arranged, the language is proper words in proper places, and his delivery is earnest and impressive.—In one or two instances we considered his illustrations, though attractive from poetic beauty, as being faulty and unable to bear a severe, critical examination. He cannot be reckoned a pulpit orator, in the vulgar acceptance of the term. He uses little gesticulation. His principal gesture is gently touching the palm of the left hand with the fingers of the right. His action is simple and unaffected; he appears to give it no attention—it is natural. He is too much occupied in impressing the doctrine he teaches on his hearers to attend to externals. He treats us to no grand bursts of eloquence, nor rushings from one side of the pulpit to the

other, nor beating the Bible to the manifest danger of breaking its back. "The pulpit drum ecclesiastic," and enthusiasm though fast passing away, is not yet entirely extinct.

As a reader of the scriptures, he is almost faultless. He appears to consider that if the Bible is worthy of being read at all, it should be read well, that he should give every word its due emphasis, and every clause its proper rest. He does not hurry over a passage as if reading the Bible were a mere form to be done in any way, no matter how indifferently or badly. His pronunciation, though generally correct, is apparently marked with a slight affectation. It does not appear to be strained, but seems to have been acquired at an early period, and has become a fixed habit. How much superior, however, is his style of delivery to that absurd affectation of drawling barbarism, as if it were necessary that the sublime truths of the gospel should be enunciated in measure the most uncouth, in a sing-song canting strain, happily nearly obsolete, and utterly unworthy of the shrewdness, and propriety, which characterise the ministers of Scotland.

In stature Mr Taylor is about the middle size. His head is small, but well formed and intellectual, with open and expressive countenance. His eyes, "those windows of the soul," are bright and lively, and pretty clearly discover the strength and firmness of his mind. With the education and manners of a gentleman, he dresses as becomes one—plainly, but neatly—the very antipodes of a clerical fop.

Mr Taylor is a native of Campbelton, but left that town with his parents while but yet a child for Dumfries, whence his parents removed to Edinburgh, where the subject of our sketch was educated. He was ordained in 1828, and preached to a congregation in Coldstream, till his translation to Glasgow in 1839. While in Coldstream, in the year 1832, cholera was raging with great violence, and his attentions to the suffering of whatever sect or creed were close and unremitting. This truly Christian conduct, this daring exemplification of his Christian faith and character, at a time when the pestilence-stricken were shunned, and dreaded almost, by their dearest friends, endeared him to the whole population. Money was afterwards raised by subscription, and he was presented with a

handsome gift of several pieces of silver plate, as a testimony of a grateful people, for his devoted exertions for the temporal and eternal welfare of the afflicted. He has also received other marks of attachment from the congregations with which he has been connected.

The Hutchesontown congregation are much attached to their pastor, the best proof of which is to be found in his crowded church, numbering upwards of twelve hundred members. The seats have been fully let during the entire of his incumbency, and the congregation numbers not a few of our most respectable citizens.

MAY 15, 1847.

REV. JAMES JULIUS WOOD,

LATE OF EDINBURGH.

NOT a few form their estimate of pulpit excellence by the application of a false standard. Multitudes judge a sermon as if its chief object were to enlighten the understanding or to please the fancy, forgetting that the grand, and ultimate, aim of the pulpit is to affect the heart, so as practically to influence the life. According to this standard, the best discourse is that in which the great object of preaching—practical utility—is most effectually secured, and the best preacher is he who is most successful in the attainment of this end. In judging a lecture on literature, or any of the sciences, we estimate its excellence by the amount of knowledge which the lecturer displays of his subject, or by the ability with which the information he possesses is conveyed; and it is by applying the same test to pulpit oratory, and judging of the merits of a discourse, as if its principal object were the same as that of a lecture on literature or science, which has led to the formation of this erroneous estimate. Let it not be inferred, however, from these observations, that we mean to decry secular knowledge as valueless in contributing to the efficiency of the pulpit; on the contrary, we plead for it as indispensable to a minister's elevation and a minister's usefulness. The mind of every preacher ought to be imbued with an enthusiastic love of literature and scientific knowledge, but we also wish to see him possess skill properly to apply it. Every description of knowledge, in the hands of the preacher, should be made subservient to the illustration and enforcement of the great practical lessons of Christianity; and when it is employed in the pulpit for an end

different from this, it is knowledge misapplied, and hence subversive of the great object of pulpit ministrations. There may be acuteness of intellect, varied and extensive knowledge, joined with a refined and pleasing address; but if there is no more than this, if there is no attempt to reach the heart and impress the conscience, such preaching, though it may command a large attendance, will be sadly defective of practical fruits; whereas, he whose talents and acquirements are under the guidance of a vigorous and enlightened piety, will be esteemed, honoured, and blessed in his work. The pulpit labours of the one will resemble the chilling frosts of a clear day—pleasant in some respects, yet retarding or arresting the progress of vegetation; while those of the other will be like the life-giving and invigorating influence of a summer's sun, diffusing warmth, animation, and joy, and hastening to maturity the productions of the soil.

In estimating the Rev. James Julius Wood by this standard, he will be found to occupy a first place, not only amongst the ministers of the Free Church, but of every other denomination. His discourses may be regarded as, in many respects, a model of pulpit oratory, and this judgment is confirmed by the high popularity he has attained as a preacher. We do not pretend to say that, in an intellectual point of view, Mr Wood ranks among the greatest men in the church; but in regard to moral worth, he will bear a favourable comparison with these or with any other distinguished luminaries of the church. His greatness consists in his moral power. Amongst living preachers we know of none who has drunk more deeply of the pure and ennobling streams of Christianity, and whose pulpit ministrations are more redolent of its power. His elevated piety, and his earnest pathetic manner, impart to his discourses a peculiar richness and zest, and while they can scarcely fail to impress the most careless, they are universally appreciated by the pious and intelligent of his hearers. The key to the human heart is love, and he not only possesses that key, but knows well how to use it. His affectionate counsels and admonitions—his eloquent and touching appeals—his solemn and impressive warnings, tell upon his audience with powerful effect. He never assumes that dogmatic style of address which repels

rather than attracts. He wins rather than awes men into the belief of the gospel, and into the observance of its precepts. To the "wisdom of the serpent" he unites "the harmlessness of the dove." Surrounded as he is by such a pure and bright moral atmosphere, it is not surprising that he should exert a powerfully beneficial effect upon his audience; accordingly, few ministers have been more eminently useful in the church of Christ, or have been privileged to see so much fruit of their ministry—few ministers have drawn around them, in various spheres of labour, so attached and devoted a people.

While Mr Wood stands unsurpassed in moral elevation of character, many of his brethren, we have already acknowledged, may occupy as lofty, and some even a loftier intellectual status—his mental powers, however, are superior. He is more distinguished for a well balanced, and well cultivated, mind, than for the possession of any one faculty of transcendent power. He always reasons clearly and accurately, if not profoundly. Being a shrewd and intelligent observer, he possesses an intimate knowledge of the human heart, and can touch with skill its tenderest and most secret springs. Having been schooled in affliction himself, he always excels in addressing to mourners the consolatory truths of the gospel. In addition to the eminently pious spirit which pervades his discourses, they are always characterised by clear and logical arrangement, by copious and appropriate illustration, and by dignified, yet plain and forcible expression. He is a substantial rather than an imaginative preacher, but when his text contains a figure, it is managed with great dexterity, and sustained throughout the discourse with consummate skill. His style of composition is elegant and chaste, removed alike from the gorgousness of an exuberant fancy, and from the dry matter-of-fact style of commonplace minds. His productions, in short, mark him as the elegant and accomplished scholar rather than the profound and original thinker; he may never startle by a bold and striking thought, but the hearer is always pleased with the agreeable forms in which familiar thoughts are presented. He may never attempt the eagle's flight, but he always soars with a graceful and majestic wing. There may be no commotion of the elements, no thunder, no light-

ning, no tempest, but there is always the calm, charming, and invigorating sunshine. There may be no foaming cataracts in his course, no dashing of the impetuous torrent against opposing rocks, but there is the easy and peaceful motion of the majestic river rolling its waters through the fertile plains. One may never be awed by the grandeur of the scenery, but is always charmed with its loveliness.

On Sabbath week he terminated his temporary labours in Free St John's Church of this city. The text was in 1st Timothy iv. 6—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." We cannot find room for the discourse.

Although Mr Wood had not occupied this sphere of labour much longer than three months; and although to the majority he had previously been an utter stranger, yet so ably, so faithfully, and affectionately had he discharged the duties of the pastoral office, that an attachment was formed which could not permit their intercourse to be broken up without painful emotions. On the parting occasion the house was filled to overflowing—all seemed anxious to listen to the farewell instructions of one who apparently loved them so well.

Mr Wood's discourses, in order to be fully appreciated, must be heard. His appearance and manner are commanding. His tall, gentlemanly, venerable figure, his high and expansive forehead, shaded slightly by long silvered locks, his quick and piercing dark eye, his finely formed countenance, expressive of deep thoughtfulness, and of the warm benevolence of his heart, all prepossess one strongly in his favour. His manner in the pulpit is graceful and dignified; his action easy and forcible; his fervent piety imparts an additional warmth and energy, which not only command but sustain the attention of his audience, while his manly, full-toned, and well-modulated voice contributes to deepen the effect. His pronunciation is, with a few trifling exceptions, correct, and his elocution displays the same highly cultivated taste with his style of composition. In the pulpit he generally uses notes, although he preaches occasionally without them, but the reading of his discourses never cramps his delivery, nor lessens their effect; the sentiments they contain always

seem the warm, the genuine, the spontaneous effusions of the heart. He is thoroughly evangelical in his views of Divine truth, and under the influence of an ardent piety, and an enlightened knowledge of the duties and responsibilities of the ministerial office, he always selects such subjects as are eminently practical in their tendency.

Mr Wood was first settled, in the year 1827, in the parish of Newton-upon-Ayr, where he laboured about six years with great acceptance and success. Even then he was popular; his popularity, indeed, may be dated from the day on which he first entered the pulpit. Many well remember some of his lucid, eloquent, and effective exhibitions of Divine truth in the early days of his ministry; and though less matured, perhaps, in thought and expression, they possessed all the depth of feeling, and all the fascinating power of his present productions. It was with the deepest regret that his attached flock in Ayr bade him farewell when he removed to another field of labour in the town of Stirling. The same popularity that attended him in his former sphere accompanied him here. But he was not permitted to remain long in Stirling; a more extended field of usefulness presented itself, which he was induced to accept. He removed to Edinburgh, to become minister of Old Greyfriars' Church, in 1838. After having been there for a short period, from the laborious nature of the duties, both physical and mental, of a city clergyman, his constitution, never robust, began to give way, and he was advised to leave the British Isles and make a voyage to Malta, the beneficial effects of which soon began to appear in recruited health and bodily vigour. While at Malta he laboured in the gospel as his strength permitted, and his labours were not without abundant tokens of success. It was during this period that the disruption took place in the Church of Scotland; and after his return to Britain he declared himself on the side of the protestors. The delicate state of his health, however, prevented him from accepting any permanent charge, and it soon became evident that a complete restoration had not been effected; symptoms of declining health again began to appear, and he was once more recommended to try the benefits of a warmer climate. He accordingly went

to Madeira in the year 1844, where he remained about eighteen months, and the change had the happy effect of soon restoring him to convalescence. While there he laboured in connexion with the Free Church, and his labours were useful and highly-prized. After his return home he wrote a series of interesting articles last year regarding the physical and religious aspect of that island. And we are happy in being able to state that he now enjoys better health than he has done for a number of years past.

MAY 23, 1847.

[We observe that he has just received a unanimous call from the Free Church Congregation, Dumfries.—ED.]

REV. ALEXANDER RALEIGH,

CONGREGATIONAL CHAPEL, GREENOCK.

ON Sabbath the 15th May, Mr Raleigh preached in Dr Wardlaw's Chapel, from 1st Peter ii. 17—"Honour all men." The preacher commenced his discourse by remarking that the text was a Christian precept not found in any other code of laws or morals, and certainly exhibited in no character unless that of the Christian. There are certain honours paid by all men to rank, talent, character, office, or whatever stands out, by reason of excellence, from the structure of society. The gospel does not despise these honours, unless when they are made the ground of boasting. But while it gives honour to whom honour, officially, is due, it teaches to honour man as such. The connexion of the text shows that the honouring of man as man, does not supersede the honours due to dignity, &c.; hence we find that, while all men are to be honoured, "the king" is specially pointed out. It is remarkable that the honour due to man as such, stands first in a cluster of duties—even before the love of "the brotherhood" or the fear of God. The reason, probably, that it stands forth so prominently is, that it was a duty more overlooked than any other, and therefore the apostle wished to redeem a lost principle—to restore to man lost and neglected honours. The object of the present discourse is to point out some of the *grounds* of this universal honour.

First, All men are worthy of honour on account of their origin. Our space excludes the illustrations.

Secondly, Honour is due to man on account of his nature.

Thirdly, All men are to be honoured because all men are immortal. In the most degraded on earth there is a deathless principle—each wears the awful and majestic robe of immortality. The revolving cycles of eternity will never quench one spark of the immortal fire.

Fourthly, The magnitude of the means adopted for the recovery of the human soul shows that man is to be honoured.

We have thus shown, continued he, that all men are to be honoured. Honour the child—faculties begin to expand that will expand for ever. Honour the inquiring youth. Honour the youth who puts no questions—his mind is encased in clay, but the incrustation may be removed. Honour the poor man as he struggles with difficulties—blame him for his dissipation. Honour the rich man—he may be poor in spirit and an heir of the kingdom. Honour the man of genius and of attainment—honour him not as an exception, but as what all men may become. Honour all men—not with the world's compliments, which may be good enough in their way, but honour them by doing them good as opportunity offers.

Our space cannot admit the illustrations; but the attentive reader will perceive that the above outline indicates powers of a high order. In listening to the preacher, one is forcibly struck with the originality of his views. His discourses are replete with ideas, and these ideas bear unmistakable marks of being the preacher's own. There are but few preachers who do not occasionally introduce a novel or bold idea into their discourses, but the subject of our sketch produces a consecutive and elaborated train of thought, every part of which has been subjected to the severest scrutiny. The illustrations of the preacher, as well as the mapping of his discourses, prove that he converses with himself and with the world before he proceeds to address an audience. In speaking, for instance, of the common topic of the fallen state of man, instead of treating his audience to a few commonplace affirmations, he goes in quest of illustrations, and finds the dimmed gold and ruined temple significant symbols of the present state of the human soul.

In connexion with the freshness and identity, or individuality, of his views, their boldness deserves special notice. In the

discourse just quoted, subjects are broached regarding which those who would be deemed orthodox are peculiarly jealous. In order to give prominence to salvation by grace, they deem it necessary to insist on what is called the total depravity of human nature. Mr Raleigh, on the other hand, while his orthodoxy is unquestionable, preaches the dignity of human nature, in order to enhance the doctrines of grace. The former insist on man's inability, till, in hopeless despondency, their hearers sit down to wait, for ever, a day of power. He, on the other hand, reminds man of his origin and urges him to enlist his powers at once in the matter of his salvation—not overlooking the fact that “it is God who works in him to will and to do of his good pleasure.”

Another peculiarity of his thinking, and one which at first sight may seem incompatible with those previously mentioned, is its guardedness. In the case of some who get credit for being bold thinkers, their mental progeny prove monsters, each devouring the other. A thought carefully nursed to-day is demolished with the afterthought of to-morrow. They see a subject distinctly and prominently, but disjointedly, and hence when they attempt to put it in its place it is found not to fit. Mr R., however, while he seizes his ideas boldly, always views them in their connexions and bearings. In discussing, for instance, his first particular—the honour due to man on account of his origin—he guarded himself against the common error that origin in the abstract entitles to honour. Every creature, animate and inanimate, has its origin from God, and yet no one thinks of honouring every creature. The preacher, therefore, at once saw that man's place in the scale of creation must be taken in connexion with his Maker before proof was furnished that man's origin entitled him to honour. In enumerating the natural powers of man, which entitle him to honour, he carefully discriminated between man's natural and his moral powers—showing that while the former are comparatively unimpaired, the latter have severely suffered by the fall. It follows from what we have said that the subject of our sketch is a philosophical preacher. We need scarcely explain that by a philosophical preacher is meant not one that mixes philosophical systems or the dogmas of the schools with the gospel—

such are the most unphilosophical of all preachers—but one who shows the harmony of revelation with nature, and the consistency of the doctrines and duties of the gospel, with right reason and common sense as well as with the benignity of God. In other words, the ideas of the philosophical preacher are based on a stratum of thought which stretches between both worlds, and which partakes of the character of each.

While there is nothing unbecoming in the manner of the subject of our sketch, it is capable of considerable improvement. His voice, though somewhat harsh, would not be disagreeable if perfectly modulated; and his action, though not unbecoming, would be greatly improved by a little more animation. His enunciation is distinct and slow, but his emphasis is not sufficiently marked, and his language, though generally correct and graphic, might be a little more chaste.

Mr R. ought to obtain a name among those popularly called great preachers, as he, unquestionably, has secured a place among the best of preachers. He may not allure a wondering crowd; he will always delight an intelligent audience. He has little to offer of the “flow of soul,” but abundance of the “feast of reason.” He cannot melt an audience with his tears, but he can silence and subdue it with his arguments.

He was settled in Greenock about two years ago, and ministers there, in a magnificent chapel, to an attached people. Beyond an occasional magazine article, we are not aware that he has aspired to the honours of authorship, though in that walk, if we mistake not, honours await him. Greenock commits a grievous error if it sends not weekly a crowded audience to listen to his racy and eloquent instructions.

MAY 29, 1847.

[We have just learned that ill health has caused a temporary suspension of his labours.—ED.]





MEMBERS OF THE LASHWATER

EDINBURGH.

THE LATE

REV. THOMAS CHALMERS, D.D., LL.D. & F.R.S.,

EDINBURGH.

LAST week it was our melancholy duty to chronicle the decease of Ireland's uncrowned king. This week it falls to us to announce the departure of Scotland's laurelled preacher. Throughout the length and breadth of the land it is announced with many a sigh and many a tear, Chalmers is gone! and the tidings hasten to fill Christendom with lamentations. At a comparatively early age, sixty-seven, the only Scottish preacher who, by the force of his genius, and the power and pathos of his oratory, has made his name European, has left his country to weep, and Christendom to mourn. His mighty spirit companionless here, has gone in quest of nobler society among the spirits of the perfected just. What pen can tell the magnitude of that bereavement which has robbed us of one whose name philosophy has enrolled among her noblest sons, and theology chief among her princes! The doleful tidings announced on the Monday morning in the Assemblies of the Free and Established Churches, make their way to every city, and town, and village, and hamlet, and home of Scotland, turning the songs of many into grief, and their laughter into heaviness. To say that the Church, of which he was incomparably the brightest ornament, weeps for him would be to say nothing—the Established Church—every Dissenting Church—every Christian feel in their very inmost soul that a prince in Israel has fallen. Even the frowning infidel, who, while he attempted

to disbelieve the hearty and commanding testimony of the theologian, quailed before the genius and eloquence of the preacher, feels as if something strange had happened. That mighty orb went to irradiate the profundities of philosophy, and to shed on Christianity an imperishable grandeur, has suddenly disappeared. That master-spirit, after making its mightiest efforts to thoroughly Christianise a National Church, or rather to nationalise Christianity, after abandoning the attempt as hopeless, and modelling and perfecting a church according to what he thought the standard of the sanctuary, seeing nothing more to do for Scotland, took its flight to its native heaven. Let none attribute extravagance to these sentences—they are sober—tuneness itself compared with the loftiness of the theme. We recollect the consternation that spread on the death of his great Southern rival (Hall). Among the fifteen thousand clergymen of the English Church, and the more numerous host of Dissenters, there was no man who supposed that Hall had left an equal behind, and it is saying little when we assert, that among all the gifted sons of Scotland, we look in vain for one to be compared, as a preacher, to the now immortal Chalmers. Since he left the National Church, we have had to notice some puny attempts to prove that, after all, he was not so very great a man. The only thing these efforts proved was what they meant to deny. If not the great man alleged, what need of a negation? Now that he is gone, we cannot suppose that there is one in Scotland so contemptibly ignorant or unjust, as to deny him the laurels he so nobly won and wore.

During his career we embraced every opportunity of recording his memorable sayings and doings, and while we uniformly conceded to him the praise due to the highest intellectual and moral worth, we dared to differ from him in matters of minor import. It is now pretty generally admitted that the greatest minds have their peculiar crotchets, and assuming that there is always some ground for popular belief, we never considered ourselves bound to believe all that even a Chalmers taught, or to do all that he commanded. On the great doctrines of Christianity his views carried with them the force of demonstration; but in matters of detail his own history was the best proof that he was, like others, liable to err. The thousands

that have kept talking and writing of him, have, in not a few instances, shown the grossest partiality and the blindest bigotry. Some that were wont to string together great swelling words in his praise when he was a minister and professor of the Established Church, had not one syllable to say of him after he left the pale of that Church; and others that saw nothing remarkable or praiseworthy about him when in his former connexion, were all in raptures with him after he assumed his new position. To say that in both positions he appeared the same praiseworthy man, to us, might seem to overstate the truth; but we may say, that to one such as Chalmers, relative position however important in itself, is, after all, a very secondary consideration. Latterly he no doubt assumed, what every Dissenter must consider a more scriptural position, but who will say that Chalmers, the Churchman, was either dishonest or unenlightened? He adhered to that Church because he believed it to be the Church most signally owned by his Master—he left that Church because he believed that in it he could not enjoy the liberty wherewith Christ makes his people free. But though it is impossible to forget the *eclat* with which the Established Church spoke and wrote of their Chalmers, and still more impossible to forget the honour universally given him by the Free Church, of which he was the founder, we do not choose, in thinking of Chalmers in our best moods, to associate him with any one section of the Church. When in his former connexion, while his immediate associates boasted of him, all sections of the Church claimed him; and even in his latter days, when he threw his vast energies into the service of the Free Church, he did not then become less the leading spirit in Christendom. It were a small compliment to him to say that he was but slightly attached to the Free Church—he loved it with all his might—and how great was that might?—but he loved Christians—he loved Christianity with superhuman might. In the Free Church he found play for his social sympathies; but in the Church universal his spirit lived and moved. Soon as he took up the great doctrines of the gospel he thought, only, of man as such—of Christianity as such—of time—of salvation—and of eternity in their own vast, essential importance. Among all his numerous treatises—

unless those professedly ecclesiastical—we ask for one discourse, one essay, one sentence, where ought can be learned of the section of the Church to which he belonged. While, therefore, we sympathise with the special loss suffered by the Free Church, we feel, if possible, still more for the loss sustained by literature—by Christianity generally. To whom do we owe it that our philosophy is now becoming leavened with a healthful Christianity? To whom do we owe it that infidelity in its multifarious forms, skulks in secret places and shuns the light of day? To whom do we owe it that Scottish Christianity, while it retains all its primitive simplicity, its pristine purity, keeps pace with the sciences and in advance of philosophy? To whom, in a word, do we owe it that Scottish sectarianism, and bitterness, and bigotry, are giving place to catholicity, to love, and charity? The reply is on the tongue of every reader—we owe these inestimable blessings, pre-eminently, to Dr Chalmers. It needs no proof that to him we are indebted, in a great measure, that the interests of astronomy and geology and other sciences are not still clashing with the teachings of Christianity. To him it remained to popularise the doctrines and the views obscurely hinted by that profoundest of English divines, Howe, and more fully elucidated by that most transparent of theologians, Fuller. These men saw that science and theology were in unison, but it remained for Chalmers to *enable others to see*—the millions to see—their harmony and their beauty. His mind was able to grasp the subject and his genius was able to throw around it the splendours of a tangible as well as of a fascinating diction. It is impossible for one of ordinary powers—however conceited such may be as to the eloquence of style and other small matters which occupy little minds—to read the lectures on astronomy, and not feel that he is in company with a master-spirit and under the spell of ethereal genius.

We feel, however, that what we have written, though it may convey some vague idea of greatness, does not give a sufficiently distinctive idea of his peculiar excellencies. It induces the feeling that he was among the greatest of the sons of men, but the greatness is but ill defined, and, of consequence, to a great extent, incomprehensible. The intelligent reader presses the

question,—Wherein did the greatness of Dr Chalmers chiefly consist? To this question there may be some apparent diversity in the form of the answer; but so distinct and marked were the peculiar excellencies of the subject of our sketch, that all who knew him, and could appreciate his character, will be unanimous in the substance of their reply. *To illustrative genius Dr Chalmers owes no small portion of his fame.* Creative genius may be conceived of as that power which strikes out for itself untrodden paths and pushes its way into regions of unexplored thought and feeling. Illustrative genius is that power which enables its possessor to shed a new light on paths which ordinary mortals had trodden without seeing aught around them of the lovely and sublime. The daisy had been seen by all generations, but lacked its charms till our national bard threw around it the fascination of a chastened illustrative genius, and since that time every person of taste looks on that formerly unenchanted object with trembling tenderness. The cottar's fireside had in all ages been an interesting sight, but it lacked more than half its charms till sung by Burns. Our Scottish scenery and antiquity were common till Ferguson and Scott and kindred minds illumined them with the flash of genius. What these men did for Scottish scenery and Scottish life, Chalmers has done to theology. The dry doctrines of the dull theologian became his theme. He threw around them the enchantments of his genius, and that which before was common, if not forbidding, attracted alike the illiterate and the learned. Who that reads the dull discussions written before the times of Chalmers, on the decrees, on free will, on election, and kindred topics, and then reads these doctrines after the light of his genius has gleamed on them, will not require to ask what has Chalmers done! They, who are perplexed and confounded to reconcile the magnitude of creation with the marvels of redemption, have only to read the lectures above alluded to, and the difficulty vanishes. The author of creation appears in his highest character as the author of eternal redemption.

Thus, in fulfilling his mission, he has not only clothed the osteology of a bald theology with flesh, but at the touch of his genius the system has become instinct with life, and appeared

not only perfect in comeliness but in proportions so majestic as to appear unabashed in the presence of the magnitude of creation. In thus clothing and vivifying theology, he seems occasionally prolix and stationary. One at times concludes, as he holds up to view some particular doctrine that he has already exhibited it on every side. The gem appears so much exhausted that even the kaleidoscope can show no new phase. When Robert Hall heard him preach, rumour has it that he could not help whispering almost aloud—"Well, go on—go on to something else—you have told us that already." But he would not go on, and he was right in not going on. He was immortalising some idea, and immortality cannot be conferred even by genius without care. It is to the fact that Chalmers' discourses contain only one or two ideas that they owe their chief value. The rustic might rudely have asked Burns—What about a cottar's fireside, and what about a daisy? He would have answered only by his glowing description. Thousands were inclined to ask Dr Chalmers—what of that idea, after all, of which you make so much? But the only reply was another and still more eloquent illustration.

Though at times he was carried away on the wings of brilliant fancy, so as to perpetrate a palpable *non sequitur*, he could both think and reason closely when in his more sober moods. As a mathematician, he acknowledged no superior; and on some occasions he carried the severity of size and figure demonstration into the region of morals. It must, however, be admitted, that on other occasions his imagination conquered his more sober judgment, and a baseless fiction assumed the importance of a sober reality.

As a writer and as a preacher, this exuberance of illustration was alike conspicuous. Indeed, he was always prepared for the press when he was prepared for the pulpit, as he read his discourses from a carefully prepared, though to others almost unintelligible manuscript. The twenty-five volumes of the uniform edition of his works, one and all, are proof of our statement.

We need scarcely mention the almost only criticism, that incompetent reviewers harp on perpetually, the looseness and incorrectness of his style. We never supposed that the Chal-

merian style was a style to be imitated. The man who makes the attempt will find himself much more awkward than David would have been in Goliath's armour. Let no one attempt his style that lacks his powers of fancy and thought. But the truth is, a great deal too much has been made of his faults of style. Some of his sentences are long and involved, and a few, it may be, incorrect; but in general they are such as the discerning reader could not wish to be otherwise. Genius has its style as well as its thoughts. The man of ordinary stature is but ill qualified to pronounce on, what he may think the sportings of a giant.

We cannot omit the mention of his active and hearty benevolence. Though latterly courted by the great, he seemed, during his career, from the time he knew the truth, to assume that his mission was chiefly to the poor. One great aim of his life and labours was to make the gospel overtake the outcasts of society, and hence, in his last days, he attended a church built for the poor. When in Glasgow his efforts among the poor of his parish were unremitting, and his personal sacrifices to do them good were of no ordinary character. Benevolence was with him a principle, and if we mistake not, the great prompter of his efforts. He laboured for and gave much of his own substance to the destitute. Volumes might be filled with acts of his charity.

We have room only to add a few historical notes of his career. He was born in the small and unimposing village of Anstruther, in the East of Fife, in 1778, of parents in the humbler ranks of life. At an early age, on account of the indications of genius, he was devoted to the service of the church, and received his training in the University of St Andrew's. Having terminated his classical and theological training, in a manner highly creditable to his talents and perseverance, he was inducted into the Parish Church of Kilmany, a parish in the county of Fife. During the first twelve years of his ministrations, in that place, he belonged to a school in the Church of Scotland well known by the name of "Moderate." The following is from his farewell address when he was about to leave Kilmany:—"And here I cannot but record the effect of an actual, though undesigned experiment, which I

prosecuted for upwards of twelve years among you. For the greatest part of that time I could expatiate on the meanness of dishonesty, and the villany of falsehood, on the despicable arts of calumny; in a word, upon all those diversities of character which awaken the natural indignation of the human heart against the pests and the disturbers of society. Even at that time, I certainly did press the reformation of honour, and truth, and integrity, among my people; but I never once heard of any such reformation having been effected amongst them; if there was anything at all brought about in this way, it was more than I ever got any account of. I am now sensible that all the vehemence with which I urged the virtues and proprieties of social life, had not the weight of a feather in the moral habits of my parishioners; and it was not until I got impressed with the thorough alienation of the heart in all its desires and affections from God—it was not until reconciliation with him became the distinct and prominent object of my ministerial exertions—it was not until I took the scriptural mode of laying the method of reconciliation before them—it was not till the free offer of forgiveness through the blood of Jesus, urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship withal, set before them as the unceasing object of their hope—it was not, in one word, until the contemplation of my people was turned to those great and essential elements in the business of the soul, providing for its interests with God, and the concerns of eternity, that I ever heard of those subordinate reformations, which I aforetime made my earnest and my zealous, but at the same time, I am afraid, the ultimate object of my early ministrations."

On leaving this place, where his ministry, after the change, he so powerfully and feelingly relates, took place, was singularly successful, he was inducted into the Tron parish, Glasgow, in the year 1815; and in 1819 he was translated to St John's; and at that time, though the population of Glasgow was not above one-half of what it is at present, the parish of St John's contained nearly 12,000 souls. Little had been done at that time to reclaim the large mass of heathenism, to church-going, by clergymen of the Established Church. They

had satisfied themselves with preaching to those who chose to come to hear ; but the Doctor commenced in good earnest the aggressive system, and carried the good tidings to those who neglected the sanctuary. Being in the full vigour of all his bodily and mental energies, he endured an amount of labour almost incredible. Instead of conforming to the plans of the other city clergymen, he commenced to divide his parish on the territorial system, and established Sabbath schools in different localities. Being convinced that the unfortunate and profligate could be reclaimed only by ministers and elders, and other influential persons visiting them, and entering freely into conversation with them, he devoted a great part of his time to pastoral visitation. His aptitude for entering into familiar conversation, and overcoming the prejudices of the careless and the hostile was very remarkable.

Many instances occurred in which, by his fertile genius, he devised means by which he quickly disarmed the most hostile, and induced the careless to attend the church, and not a few thus induced to attend became members. The church, which was but thinly attended previous to his induction, soon became too small to accommodate the crowds of earnest worshippers that weekly congregated. He not only preached twice on the Sabbath, but he preached on week days when opportunity offered. Among the fruits of his week-day efforts is his splendid volume of *Astronomical Discourses*, which have been justly reckoned, in many respects, the most fascinating of his productions. Though week-day discourses were a novelty in his time, crowds of all classes attended. Even proud and titled aristocracy, as well as sticklers for clerical hours, might have been seen hastening, on a Wednesday evening, to gain admission to the Doctor's eloquent and stirring prelections. While he was careful to point out the only ground of a sinner's acceptance, no one ever urged so earnestly and eloquently the "duties, and decencies, and respectabilities, and charities of life." Inactive Christianity he considered a spurious Christianity—a sickly sentimentalism. The following is probably as just a tribute as was ever paid to the Doctor's powers:—"In hearing or reading a discourse of Chalmers's, we seldom get farther, in point of information, than the introductory

paragraph, all the body of the production being occupied in illustration or enforcement. But while the object—or the substratum, as he would call it—continues thus one and the same, the restless light of the preacher's genius is reflecting on it numerous and ever-varying tints of prismatic colour—the gorgeous crimson, the flashing red, the soothing green, and the tender azure, combining an endless exuberance of illustration with an unvaried uniformity of principle. The peculiarity of the illustrations themselves consists in a certain broad, and vague, and indefinite character of elevation and expansion. There is something about it that is all ethereal and sublime. Its power does not consist in the vividness of individual images, nor the clear and definite impress of particular emotion. It is not like the sculptures of a Grecian temple, where, on the chaste purity of the monumental marble, every limb is clear and defined, every attitude is graceful and noble; it is the magnificence of a great historical painting, where the masses of colour are heaped together with a splendour that is grand when they are viewed in their combination, but which is merely glaring when they are contemplated apart. It is a cloud of glory, clothing with its ample folds one great conception, the unity of which alone prevents the view from being swallowed up amid the heaped magnificence of the enveloping shroud, the broad lights upon its surface, and the shadowy outline of its form. To these two prominent qualities of intellectual unity and imaginative exuberance, Dr Chalmers adds a third, which highly enhances their impression in his delivery. He conceives his images with an intensity similar to that which is strikingly prominent in Gordon's conception of his ideas. He commences coolly and deliberately; but, as he advances, the springs of feeling begin to play—the waters gradually swell upward—at every moment their flow is quickened, their fervour boils more fiercely, their tide sweeps on with more resistless force—till the soul is borne away in breathless impotence upon the torrent of flowing and sparkling imagery."

In 1823, he accepted the chair of Moral Philosophy in the New College of St Andrew's, where he remained until 1828, when he received the appointment of Theological Professor in the University of Edinburgh. He declined a proposal to

remove him to London University, for reasons which will be most obvious to those who knew him best, but may be sufficiently apparent to all who have read his works. From the period of his settlement at St Andrew's until his removal to Edinburgh, he published his work on Endowments, on Political Economy, the Bridgewater Treatise, and his Lectures on the Romans. Altogether, his published works form 25 volumes; and they have been very largely circulated. In addition to them, he has made many and important contributions to periodical literature. At the Disruption, in 1843, he resigned his professorship in the University, and became Principal of the New College.

Dr Chalmers died at his residence at Morningside, on the morning of Monday the 31st. The Doctor retired to rest at an early hour on Sabbath evening, in perfect health, as it appeared to his family, and to a brother clergyman who was living under his roof. Next morning, Professor Macdougall, who expected to have received a packet of papers from the Doctor, sent, at about twenty minutes before eight, to inquire whether the papers had been left out. The house-keeper knocked at the door of the Doctor's bed-room, but receiving no answer, and concluding that the Doctor was asleep, sent to the Professor a reply, intimating that the papers would be sent as soon as the Doctor should awake. Half an hour later, another party called, when the house-keeper knocked as before, but still received no answer. This, taken in connection with the fact that the Doctor had not rung his bell at 6 o'clock, for his cup of coffee, as was his wont, awakened the fears of the domestics, who agreed to enter the chamber, and ascertain if all were well with their rev. master. On entering, they were horror-struck on discovering that the Doctor, partly erect, partly reclining on his pillow, had fallen into the sleep of death. Not venturing to communicate the mournful intelligence to the family, they went instantly to the residence of Professor Macdougall, immediately adjoining, and communicated to him the melancholy tidings. Stunned by the intelligence, the Professor hastened to the Doctor's residence, and entering his sleeping apartment, and drawing aside the bed-curtains, saw, alas! the lifeless form of one whom he had so deeply revered,

and with whom he had conversed but the day before. The Doctor, it appeared, had been sitting erect when overtaken by the stroke of death, and he still retained in part that position. The massy head gently reclined on the pillow. The arms were folded peacefully on the breast. There was a slight air of oppression and heaviness on the brow, but not a wrinkle, not a trace of sorrow or pain disturbed its smoothness. The countenance wore an attitude of deep repose. Professor Macdougall grasped the hand. It was cold as marble. Life had been absent for several hours; and the air of majesty on the countenance, greater than he had ever perceived on the living face, seemed to say, "I am gone up."

No conflict had preceded dissolution—the bedclothes were gathered about his person, and had plainly not been disturbed by any struggle at the moment of departure. On the forenoon of Monday, the Doctor was to give in the Report of the College Committee to the General Assembly of the Free Church; and, in anticipation of that event, his papers and writing materials lay beside him in bed, so arranged that he might begin his work so soon as he should awake. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

JUNE 5, 1847.

[His posthumous works, edited by his son-in-law, give much insight into his personal piety and persevering diligence.—ED.]



GLASGOW.

REV. A. O. BEATTIE, M.D. & D.D.,

GORDON STREET.

ABOUT ten years ago we went, in company with several students, to hear a minister from Glasgow preaching in, the First Secession Church, Aberdeen. The evening was bleak and sombre, calculated to produce melancholy musings even in youthful minds. As none of us had seen the stranger, whose fame had reached us as a preacher during the day, we were on the tiptoe of expectation. On arriving, the crowded place of worship brightened our hopes, and led us to promise ourselves something good. A few minutes after the announced hour, a portly, grave man entered the pulpit, and, with a slow distinct voice, commenced the service of the evening. We were pleased with the simple, sincere, earnest, appearance of the minister, and before the preliminaries were over, we considered ourselves all right. The preacher selected for his text 1 Cor. xv. 53, 54. "For this corruptible shall put on incorruption," &c. He then proceeded to describe man as mortal here and as immortal hereafter, in graphic, solemn, and significant phrase. To give any conception of the effect of that discourse, on ourselves and others, is impossible. The subject was in unison with the gloominess of the evening. The structure of the human frame was so described, that every individual of the crowded audience seemed afraid to move lest vitality should cease, or the body fall to pieces. The solemnities of the resurrection morning, when this corruption shall put on incorruption, and this mortal immortality, were brought so near, that the trumpet seemed to sound, and the heavens to rend, and the graves to open, and the righteous to appear in

robes of splendour, and the wicked to come forth clothed with shame and everlasting contempt. The effects of that Sabbath evening were visible afterwards, and many to this hour, like ourselves, retain vivid recollections of that appropriate and masterly discourse. We need scarcely say that the preacher was none other than the subject of our sketch. Several years elapsed before we had an opportunity of again hearing him preach; but when we did hear him, which has been oftener than once, the opinions we formed of him, on hearing him first, were only confirmed.

At four minutes past eleven on Sabbath week, Dr Beattie entered his pulpit, and after the first four verses of the 56th Paraphrase were sung, he read and expounded Proverbs 1st chap. from 24th verse to the end. The exposition, which was thoroughly practical, was finished at eight minutes to twelve. Prayer was then briefly offered and other two verses of the 56th Paraphrase sung. At four minutes past twelve, Psalm 106 and 24th verse to 37th inclusive, were announced as the subject of lecture. "Yea, they despised," &c. On this passage he founded the following observations:—1st, Those who undervalue God's promises have reason to fear being excluded from their benefits. 2d, Those jealous of God's worship and zealous in performing service for his glory, shall be honourably rewarded. 3d, When God corrects the sins of infirmity in his servants, he may, by the same manifestations of displeasure, punish those who are the occasions of their sins, verses 32 and forwards.

In the afternoon worship commenced exactly at the announced hour, and the whole introductory services were over in the course of twenty-two minutes. John xvi. 21, "That they all may be one," &c., was the text.

1st, This union is seen by believers holding the same faith and making the same profession of it.

2d, This union is seen in the cordial love which the disciples of Christ cherish towards one another.

3d, This union is seen in the public observance of the ordinances appointed in the church.

4th, This union is seen in the sympathy believers manifest for each other.

5th, And lastly, this union is seen in their common efforts to extend the kingdom of Christ in the world in the conversion of men.

The preacher then referred to the junction that had just taken place between the Secession and Relief Churches. In 1733 the elder branch (the Secession) originated by four ministers leaving the Established Church, and in 1752 the younger branch (the Relief) originated by Thomas Gillespie being expelled from the Established Church for refusing to attend at a forced settlement. The four ministers have increased to above four hundred, and the one to above one hundred—the increase in both bodies having been in proportion to their original numbers. The aggregate of both forms the United Presbyterian Church. In 1747 the unhappy division between Burghers and Antiburghers took place, and in 1847, and about the same time of the year, the Secession and Relief happily united. After long and prayerful consideration it was found that the Secession and Relief Churches were one in doctrine, discipline, and government, and no reason could be found why they were so long asunder, unless passion, and prejudice, and the absence of Christian love. The preacher expressed his hopes that, by and by, farther unions would take place, and that, eventually, the whole church would be visibly one. He cautioned his auditors not to be proud of their present ecclesiastical position. The term Christian was originally adopted as a term of reproach, and he (the preacher) was old enough to remember the time when the terms Seceders and Relievers were used as opprobrious epithets, but now the United Presbyterian Church was an object of admiration and praise. It is not, however, the extent, but the usefulness, of a Church that constitutes its glory. The discourse was finished at five minutes past three, having occupied three quarters of an hour.

The preacher then, after observing the ordinance of baptism, proceeded to ordain six elders according to the lately adopted formula of the United Presbyterian Church. The ordination questions of that formula being read over, and the new elders having given their consent to each, they were solemnly set apart to their office by prayer; after which, the

minister and other elders, in the name and presence of the congregation, gave the new elders the right hand of fellowship. The elders and congregation were then severally addressed on their respective duties. In addressing the elders, he said that he would not send them to learn their duties from books on the eldership, but he would send them to a much more honourable source—the Bible—read there that you may learn your duties. He then enumerated some of their duties, and also the corresponding duties of the people. In speaking of sick persons, he said that it is as much the duty of the afflicted to send for the elders as it is the duty of elders to visit the sick. The service was concluded at a quarter past four.

It will be observed that, in giving an outline of the day's proceedings, we have been very particular as regards chronology. In regard to several preachers, we have stated that, to us, their introductory services seemed greatly too long—necessitating either the curtailment of the discourse or a very long service. In the present case, however, the opposite extreme seems to be adopted. The didactic appeared to us to encroach on the devotional. The whole time allotted to prayer, in the forenoon, did not exceed ten minutes, before and after the lecture; and, in the afternoon, the whole of the introductory services lasted just twenty minutes. It is but fair to mention, however, that the ordination of the elders may have curtailed the other services of the afternoon; but even at the ordination the address to the elders seemed greatly out of proportion to the ordination prayer. The former occupied about half an hour, the latter about eight minutes. We are no advocate for long prayers, and, probably, in the present instance, they were, after all, long enough, though custom made them look short. There is, however, another objection to the order of the forenoon's service that we must state—the deferring of prayer till more than half of the service is over. It appears, by the dates given above, that the prayer commenced at eight minutes to twelve; and our objection to such delay, whether right or wrong, is tangible enough, and may be thus stated. When a preacher is in the way of giving expository lectures, on his regular course of reading, the attention of the preacher, and of the people, becomes absorbed in the leading ideas presented

in the passage read and expounded. As a matter of course, the thoughts of both preacher and hearer turn on these ideas in prayer, and hence the introductory prayer loses that fine generality—that spontaneous flow of thought and feeling which the quiet, and the associations, of the Sabbath morning, naturally produce. We have cherished the idea that the nearer the opening prayer is to the beginning of the service so much the better. The appearance of the congregation, after a week's separation, engenders thought and feeling which may not be disturbed, till expressed in united prayer, even with the exposition of sacred truth. We are far from objecting to running exposition, and still farther from approving of those who read not the Scriptures at all—it is not the thing itself but the time of it we demur about. A congregation that goes to the house of God, in anything like a becoming spirit, will be anxious at once to unitedly call on the name of God before their thoughts are fixed on any particular topic, and hence it might be considered whether prayer should not be before exposition. We do think that, notwithstanding the prolixity of the Episcopal formula, the order of worship deserves special consideration. The didactic ought, on no account, to interfere with the devotional. We have purposely commenced with this *point* of order, which many may consider but trivial and even unnecessary. We entertain strong views on the subject of order. That mere mechanical arrangement, which does everything like clockwork, we can despise, but that laxity of arrangement which takes an audience by surprise, is not, therefore, justifiable.

From our introductory remarks, our readers will be prepared to hear no ordinary excellencies, as a preacher, ascribed to the subject of our sketch. He is emphatically a clear thinker. One *may* disapprove of, but cannot mistake, his ideas. They are not indistinct images, but tangible realities—expressed not in elaborate diction, but in the simplest phraseology. That he has a mind equal to grapple with the abstract, any one who reads the masterly outline of the forenoon lecture will readily perceive; but though the outline was the result of a very comprehensive generalization, the illustrations he employs are all in the concrete. He deals in facts, not in theories. His mind

is evidently of a matter-of-fact cast. He sees a subject in all its bearings. The geographical and the historical he makes to illumine the theological. A text, or fact, has no charms for him till he has examined its connexions and bearings. As a consequence, one of the leading characteristics of his preaching is its TANGIBILITY. He draws out no fine-spun theories from insulated texts—he never surprises an auditory with the trappings of oratory. As he speaks, fact after fact appears in one unbroken chain, each bearing a proper relation to the other, and all elucidating the subject of discourse. The most illiterate, as well as the most learned, get a hold of his discourses. Unlike a preacher of which Robert Hall complained, that his sermon had no hooks—nothing on which the mind might fasten—Dr Beattie's discourses seem all hooks together; and those unable to follow the train of his reasoning, can at least pick up important facts as he proceeds.

The order, or arrangement, of his discourses deserves special notice. Whether he sermonises, or expounds, he proceeds according to a regular method. A plan, whether or not formally announced, has been adopted by the preacher, and the entire discourse is moulded according to that plan. In general, the divisions of his discourses are without fault. They are not only logical, but they embrace the leading ideas of the passage discussed. We have seldom heard a preacher who gave every part of divine truth its proper prominence so well. The leading ideas he happily seizes, and the subordinate he summarily dismisses. His introductory remarks are generally short, but often include more than is found in some sermons. Instead of keeping as far away as possible from his text, lest he should anticipate his general division, he plunges into the text at the very first sentence, and one begins to fear that, brief as are his introductions, they will so exhaust his text as to leave him no division at all. Such, however, is the fertility of his views, that he strikes out a bold, well defined, and untouched outline. The mapping of the discourse is generally natural and happy, and the illustrations are short but pointed—bearing directly on the elucidation of the leading idea. In addition to the merely intellectual part of his preaching, which is unexceptionable, the earnestness of his manner adds greatly to the

effectiveness of his preaching. He feels as well as thinks. He preaches according to a plan, and that plan guides, but impedes not, the intensity of his feeling. Every one is satisfied that he is in earnest, and his earnestness seems to be contagious, and is transferred to his hearers, who listen with a seriousness worthy of the message.

His views, it is well known, are those of moderate Calvinism. While he was firm in condemning the new views entertained by some now severed from the body to which he belongs, he was not less opposed to those who would have imposed their hyper-calvinistic interpretation of the standards on the entire church. The discussion of these topics, both in presbyteries and synods, gave him an opportunity not only of showing what he believed, but also of displaying that tact, prudence, and common sense for which he has been long distinguished. Though he is the farthest removed possible from those who are chiefly delighted with what is new, he deals leniently though firmly with those of more volatile minds. Though he properly belongs to the orthodox school, he listens with attention to the discoveries and theories of juvenile minds, and then with a candour but too rare, attempts to point out the true and the false, and to guide the unsettled into stable paths.

In the management of the affairs of a congregation, this tact or common sense is of incalculable value, and saves both preacher and people from much disquietude. He has studied human nature closely, and consequently deals with it not according to what it *should be*, but according to what it *is*. The young he treats as young—the ignorant as ignorant—the erring as transgressors—the intelligent as well instructed. As a consequence, the session and congregation have long enjoyed peace and prosperity. His large church, which seats nearly one thousand six hundred people, is generally fully let, and well attended. Young and old are ardently attached to him, and probably no minister in Glasgow labours more ceaselessly in public and private, in the church and from house to house, in furthering the best interests of a people. Is he then without fault as a preacher? Faults he unquestionably has, but they are such as few would choose to censure, and his own people, through familiarity, may be supposed to wholly over-

look them. His enunciation is not very pleasant to a stranger—his pronunciation is somewhat faulty, and his style is occasionally not in strict accordance with the dicta of lexicographers. Fortunately, however, for the Doctor's fame, he makes no pretensions as a literary man. We do not mean to say that he is less learned or accomplished than his neighbours, but we do mean to say that he is more modest. There is no affectation, no pedantry about him. He may happen to give a vowel a false sound, or a syllable a false measure, but he never pretends to be faultless in these minor matters. Indeed, it would appear that we have a class of speakers that treat these details with neglect, if not contempt. They deal in ideas, and leave others to settle about words. They reason strongly, and leave others to reason learnedly. They call in the aid of common sense, which they express in their natural dialect, and allow others to consult Johnson and Whately, and to learn a language for which their tongues and sometimes their heads are but ill adapted. In this, as in other matters, the middle course is the safest. We see no propriety in mispronouncing, in order to avoid all appearance of pedantry, and as little in using a singular verb for a plural, in order not to affect learning. It is true that the man who affects learning which he possesses not, is generally despised; but it does not follow that the man who despises the ordinary rules of speech will be respected because he thus acts.

The manner of Dr Beattie, as already hinted, is devout and commanding. He frequently leans forward with his hands clasped on the Bible, and slowly and emphatically proceeds with his discourse. At other times he becomes animated, and his gestures are natural. He uses almost no notes, but keeps his eye on his audience, and seems to look at every individual in the congregation.

In stature he is of the middle size, and of very full habit of body. His appearance is that of the old English gentleman. His countenance is mild and benignant; but as he warms with his subject, it becomes expressive of his thoughts.

Dr Beattie was born in the village of Ecclefechan, parish of Hoddam, county of Dumfries, 16th August, 1784. He studied the languages and Philosophy in Edinburgh for three

years, and was licensed to preach by the Presbytery of Edinburgh, in March, 1807. He was ordained first in Leslie, January, 1808, translated to Kincardine, in May, 1812, and to Glasgow, in October, 1825. He studied medicine in the College of Glasgow, and took his degree of M.D. in April, 1832, and in August, 1844, the University of Oxford, Ohio, conferred on him the degree of D.D. He has enjoyed good health ever since he became a minister. Since the year 1808, now nearly forty years ago, he never was absent from a Sacrament, and only on one Sabbath during the whole of that long period was he unable to preach.

Since he came to Glasgow, he has always preached to a large congregation. The number of members is large, and since October, 1825, he has admitted 3688 persons. His powers of recognition are remarkable, so much so, that he can name almost every individual connected with Gordon Street congregation. He is among the first to discover a vacated sitting in a pew. When he enters the pulpit, his keen, sharp eye runs through the whole house. He has been known to call on a Monday forenoon to see individuals who left the sittings somewhat abruptly, and would say, "I saw the first approach of your indisposition. I saw you becoming pale or flushed," as the case might be, "and was almost tempted to stop my discourse and recommend your retiring." Nothing, in fact, escapes his keen glance.

In the church courts he is very useful, being well versed in the forms, and being a ready and effective speaker, becomes, when necessary, a powerful and somewhat dangerous opponent. His medical knowledge is a useful auxiliary to him in visiting the sick, and his advice in that department is uniformly trusted.

Dr Beattie is a very agreeable person. He is possessed of a great fund of anecdote, and brings it out most felicitously, never forgetting, however, that he is a minister of the gospel. He is a man of *strong feeling, and very warm and firm in his attachments*. In a word, he is a minister of the gospel, a man of business, and a gentleman. Long may his attached congregation enjoy his valuable labours.

REV. ALEXANDER WALLACE,

ALEXANDRIA.

ON Sabbath, 6th June, at twenty minutes to twelve, the Rev. Mr Wallace commenced his usual Sabbath-day services by giving out the first four verses of the 145th Psalm. After these were sung earnestly, and, on the whole, not unmelodiously by the congregation, prayer was offered generally, lengthily, but rather too politically for our taste. A chapter was then read, and a few more verses sung. Those accustomed to, only, the artificial singing of broken-winded citizens, can have but a faint idea of the fine clear full notes which proceed from throats attuned with the invigorating breezes from Ben-lomond. The text was Col. i. 28: "Having made peace through the blood of his cross."

In the afternoon worship was resumed at two o'clock. After singing a few verses the preacher explained that the synod had requested the congregations in the United Presbyterian Church to have special reference to the state of the country in the devotional services of that afternoon. After reading Jeremiah, 14th chapter, he offered up a lengthy and suitable prayer in connexion chiefly with the character, extent, and causes of the prevailing distress. After singing again he proposed to make a few remarks on part of the chapter read. The part selected was verse 19th to end of chapter.

The delivery of the subject of our sketch is superior to his matter, and the words that look very common-place in print tell very effectively as they are spoken. His delivery is in many respects good. It is earnest, animated, and impressive.



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His voice, though not musical, is pretty well modulated and under command; his enunciation is slow, distinct, and agreeable, and his pronunciation, with a few exceptions, correct. In the forenoon, the notes of his discourse were on the Bible, but he used them very little, and in the afternoon he had none. It would be as cruel as unjust to say anything that would in the slightest degree hurt the feelings or damage the public reputation of a young preacher in any circumstances, and especially when, as in the present case, he is labouring successfully to strengthen a young and comparatively feeble cause. The fact that, during the few months of his incumbency, the members of the church and congregation have doubled, shows that Mr Wallace is a workman that needs not be ashamed. It is because we think him already a successful as well as a promising preacher that we shall examine with some minuteness his discourses, and make a few suggestions that may be worthy of his attention.

Though our space excludes the discourses, we may state that as regards the forenoon sermon, there could have been but one opinion of the excellence of the truth delivered. All that was said of the Peace-maker and of his work was important and well said, but still we doubt whether the leading ideas of the text were made the leading ideas of the discourse. It is to be regretted that many preachers err, not by attaching incorrect ideas to their text, but ideas that might be as well attached to any text. The remarks made were of much too general a character, and hence fail to elucidate the distinctive idea involved in the text. A whole system of theology presents its massive frame, when we look for the delicate shading of the specific words of sacred writ. The discourse, however, though greatly too general for the text, was, we suspect, still much above an average of sermons, and was calculated to be very useful, as it gave a very correct and accurate view of the "gospel of God."

The afternoon discourse, though not strictly logical in its arrangement, was much more elaborate than that of the forenoon. The style, as well as the ideas, bore evident marks of careful preparation. It appeared to us that though the discourse contained much impressive truth, it was more than

enough political. We see no reason why politics should be on all occasions excluded from the pulpit, but we see as little reason why politics should be a staple article in such a discourse as that on which we remark. Impolitic restrictions and unjust legislation are no doubt offensive to heaven, but there are other evils, and evils much nearer home that it were well definitely to call attention to, when national calamities are the subject of discourse. The Bible does mention the deeds of unjust legislators in connexion with national visitations, but it censures priests as well as kings, and the people more than either. It so addresses men as to leave the cause on every individual's own conscience more than on kings or counsellors. Now, though in this discourse individual guilt was alluded to, it was in a very casual manner, and the burden of the discourse was legislation. We were very much delighted to see so young a preacher so hearty in the advocacy of popular rights and national privileges. These subjects are but too generally banished from the pulpit; but we are sure the caution against making too much of national wrong, and too little of individual guilt, will be taken in as good part as it is given. But we cannot close this sketch without marking very particularly what we consider some of the chief excellencies of the subject of our sketch. We were particularly pleased with the interest taken in the temporal as well as the eternal welfare of his hearers. It is not a little remarkable that preachers in the country seem much more interested in the prosperity of their people than city ministers. Seldom do we hear aught in our city pulpits of the state of the season—of the state of trade, or of the state of the nation. Christ, when a preacher, kept prominently before men the things that belonged to their eternal peace; but he also laboured to improve their temporal condition, and showed by his innumerable references to their various employments, that he took an interest in their present welfare. Now it struck us on hearing Mr Wallace preach, that he was doing much to restore to its proper place, in the pulpit, the temporal as well as the eternal welfare of man, but, like all charged with a special mission, he is in danger of giving it, all-important as it may be, undue prominence. Still, however, there appeared to us something extremely interesting in

a minister entering into the pursuits and feelings of his people, and thus persuading them that godliness, while it has the promise of the life to come, overlooks not the comforts and decencies, and dignities, and respectabilities of this life. The subject of our sketch evidently casts an intelligent eye over the agricultural, mercantile, and political, as well as over the theological world, and sees one God presiding over them all. Theology has too long been an abstract science. It has been severed from everything earthly, as if its contact with human affairs, and even with providence, would contaminate it; and we trust it is the mission of Mr Wallace to unite that which has been too long severed—the religion of the Bible with the manifestations of nature and the developments of providence. We know all that has been said of the evils and dangers of natural religion; but natural and revealed religion, when rightly interpreted, are essentially the same, and that system of religion which includes not the whole feelings and thoughts, and being and destiny of man, is essentially defective. We trust, therefore, the subject of our sketch will continue to show that religion consults for the present as well as for the future happiness of man, and that the fears of ministers becoming worldly, because they know about this world, are fears that belong to a former and darker period than the present.

Every one must be pleased with the sober earnestness of Mr Wallace as a preacher. His mind happily unites the poetic with the solid. His thoughts are not only distinct but vivid. The charm of a chastened fancy plays around them, and hence he espouses them with an intensity peculiar to that class of mind. Though he may not always see an idea in all its bearings, he seizes it heartily in one point of view, and hence his preaching is characterised by a firmness and intensity which commend it to the heart and understanding. He seems to seize an idea so heartily at once as to forbid him to examine it too minutely. Like those of honest unsuspecting hearts, who readily admit persons to their friendship while but imperfectly acquainted with them, our preacher is so much pleased with the *aspect*—the *external* of his ideas—that he welcomes them at once, and on some occasions, as we have seen, when a severe selection would exclude them. Though

this peculiarity deprives a discourse of severity of logic, it allows a preacher to discuss his subject with great freedom.

But high as is our estimate of Mr Wallace as a preacher, it is still greatly higher as a poet. In 1839, he wrote a poem for one of the philosophy classes of Glasgow University, which commanded the prize despite very formidable opposition. The subject was the famous Egyptian pyramids, which our author treats in a very masterly manner—geographically and historically, as well as religiously. But for one blemish—the lack of unity of design and completeness of arrangement—this one poem would have secured the author a place among our first poets. A reference to the contents will at once show what we mean. The introduction, address to the pyramids, their reply, and great age, open the poem well; and, probably, also, the overflowing of the Nile is in its proper place; but the discussion of the visitors, before aught is said of the builders, or of the design of the pyramids, we think misarranged. We find also the future glory of Egypt placed before its present condition. Mehemet Ali, Sunset, and Woman, are also curiously situated. The order does not appear at all better in the poem than in the brief contents. We mention these things not for the sake of fault-finding, but because we are satisfied that were the poem revised and re-arranged, it would soon become widely known.

The poem indisputably establishes its author as a poet of a high order. His present position affords him a fine opportunity for studying nature in some of her wildest and sublimest moods. The lofty Benlomond, with its glassy mirror, is sufficient to awaken poetry in duller minds than his. We shall expect to see, on an early day, the fine scenery, amid which is the home of our poet, sung in strains worthy of its loveliness. Why should not the Leven be as immortal as the Nile or the Doon, when one dwells on its banks equal to confer immortality on whatever kindles his poetic fires? The passing notices of Leven by other poets are not at all sufficient.

Mr Wallace is a native of Paisley, and was educated in Glasgow University. After studying the usual time in the Secession Theological Hall, he was licenced to preach in 1845. During his probationary career, he received calls from the con-

gregations of Busby, Avonbridge, Langholm, and Alexandria. From motives best known to himself, he accepted the unanimous invitation to become the pastor of the Secession Church in Alexandria, though the living was inferior to most of the others, and was ordained in February, 1846. The chapel being unable to accommodate the congregation, it was sold to the Independents, and a very handsome chapel, capable of seating above 700 persons, was built. It was opened about three months ago, and above £100 were collected on that occasion. The chapel is substantial, plain, and neat. Instead of a desk, the precentor, who, by the by, is a very excellent conductor of music, occupies a sort of chair, which disencumbers the pulpit of a very needless appendix. The chapel is well attended, and we have seldom seen a more attentive audience.

JUNE 19, 1847.

REV. DAVID RUNCIMAN, M.A.,

ST ANDREW'S.

ON Sabbath last, the minister of St Andrew's Church of this city commenced his usual services at eight minutes past eleven. After singing, prayer was offered with much earnestness and appropriateness. A chapter was then read, and praise followed. The introductory service being over at twenty minutes to twelve, Matthew vii. 7—11, inclusive, was read as the subject of lecture. The lecturer commenced by saying that these words were addressed by our Lord to his first followers—words well calculated to produce hope and fortitude. They were spoken, however, not for their sakes alone, but for the benefit of believers in all ages. They bring before us, as it were, the Great Jehovah looking down—not as an indifferent spectator of the toils, and sorrows, and sighs of this world—but as one deeply interested, saying, “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened.” The subject suggested by the passage is the subject of prayer. Prayer is intercourse between the Creator and the creature. It unites two ideas—the high and the lofty one, with the humble and contrite heart. It is the strong though secret chain that unites heaven with earth—time with eternity—man with God. How prayer can affect the mind or the purpose of God, it is not our business to inquire. It is enough for us that so obvious is the adaptation of prayer to the circumstances of man as to demonstrate God's wisdom and love. At present, he would state, First, The things to be asked in prayer; Second, The manner in which we should ask; and, Third, The encouragement given to ask.



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WILKINSON & RICHARDSON SCULPT.

4 JAN 1851

GLASGOW.

We are compelled to exclude the illustrations.

The lecture was finished at twenty-five minutes past twelve, and the congregation dismissed at a quarter to one. At six minutes past two the afternoon service commenced, and the introductory services were over at half-past two. The text selected was 2 Samuel vii. 2: "The king said to Nathan, the prophet, I dwell in a house of cedar, but the ark of God dwelleth within curtains." The preacher commenced by remarking that the history of David was one of surpassing interest. He then briefly ran over the leading particulars in his life up to the time when he uttered the words of the text—especially his being appointed to reign over Israel. On the text he then founded the following observations:—1st, The words of the text are a striking proof of David's zeal for the honour and worship of God. 2d, The text is a striking example of gratitude to God for blessings bestowed. 3d, The text presents us with an example of one determined to serve the Lord in whatever situation of life he was placed. The preacher then concluded by referring to the present extensive ravages of death, and the necessity of readiness for its coming. All other foundations but that laid in Zion will sink in the hour of trial. He earnestly and eloquently urged the necessity of faith in the Lord Jesus Christ as the only preparation for death, judgment, and eternity. The sermon was finished ten minutes past three, having occupied forty minutes; and baptism having been dispensed, and the concluding services gone through, the congregation separated at half-past three.

With the exception of the few minutes lost before the services commenced at the different meetings, proceedings, chronologically considered, were perfect. Praise, prayer, preaching, each occupied its proper time, both relatively and absolutely considered. The appearance and demeanour of both minister and people were in consonance with the sacredness of the services; so that, externally contemplated, there was much to admire and nothing to censure. The prayers offered we considered unexceptionable, both as to manner and matter. Especially were we pleased with those offered before the discourses. Comprehensiveness, spirituality, scripturalness, simplicity, and affectionate earnestness, were their leading

excellencies. The state of different classes in the congregation—of believers and unbelievers—of old and young, was included—the fulness of blessing adapted to the circumstances of each supplicated—the sins of each confessed, and blessings conferred were acknowledged with much feeling and propriety. We know we are using strong and unqualified terms; we mean to do so. As regards the discourses, they contained much practical and suitable matter. The forenoon lecture gives a very complete view of the duty and advantages of prayer, and the subject was treated popularly, pathetically, and usefully. It was, moreover, delivered in a very impressive and eloquent manner. Considering it, therefore, in the abstract, we regard it as very complete, but in connection with the text, liable to objection. All that was said under the first two divisions was excellent, but might have been attached to other texts with as much propriety, or even more, as to the subject of lecture. The last division only was properly founded on the passage—a passage which teaches exclusively, and with inimitable beauty, the duty and encouragements of prayer. There could be no well-grounded objections against a brief introductory notice regarding the character of prayer, but the unquestionable design of lecturing is not the loading of passages with all that can be said on the doctrine which they involve, but the bringing out that peculiar aspect of it which the passage is designed to elucidate. We are the more careful to notice this blemish on account of its prevalence, and because when associated with so much excellence, as in the case in question, it appears so prominent. The afternoon discourse also contains much excellent matter, and was delivered with much energy. The manner of the preacher towards the close was too much impassioned. The preacher is a natural orator; and though violence may answer as a sorry substitute, in the case of those who are neither natural nor artificial orators, it utterly destroys the eloquence of the real orator. Natural eloquence rises with the dignity of the subject; violence is associated with paucity of ideas and of words. When fully master of his subject, and revelling amid the exuberance of ideas, the natural orator moves on with the majesty of a mighty river, but when the current of his thoughts is diverted, he labours, and flounders,

and thunders. We have said, and we repeat it, that the subject of our sketch is a natural and graceful orator, and we would, therefore, urge that violence of voice and of gesture be carefully excluded.

So much for the discourses of last Sabbath. A minister, however, who in the course of three years has gathered a large and respectable congregation in one of the most unpromising localities of the city must possess very marked peculiarities. The sitters who were wont to occupy pews there, with the exception of one or two families and a few private individuals, left at the Disruption along with their minister. Mr Runciman then had to take possession of a deserted church. The annual returns of the city churches have shown a rapid increase, till latterly nearly all the seats were let; and though the price of sittings was lately raised, the large and elegant edifice is still well filled. We have, therefore, an *a priori* argument in favour of Mr Runciman; and that argument is stronger when the fact is considered that St Andrew's Square is not now the fashionable place it once was, and, probably, its neighbourhood decreases rather than increases as regards population. We have, then, a minister coming to Glasgow, a comparative stranger, inducted into one of the worst localities, as well as parishes of the city, gathering around him, in a few short years, a very large congregation. Such being the facts of the case, the cause deserves attention. We know that a very inferior preacher may, in certain circumstances, command around him a crowd of admirers; but it deserves special notice that such in general teach some peculiar views respecting doctrine or discipline. We submit that no ordinary preacher who holds no peculiar views will be able to collect and keep up a large and intelligent congregation. No one ever supposed that the subject of our sketch is a setter forth of the new or of the strange. He preaches only the things most sure and generally believed, so that we must account for his popularity on other grounds. We have already hinted at one of the causes of his fame as a preacher. He is probably the most *natural* orator in Glasgow. He has only to open his mouth and speak, and there is music and magic in every sentence. His strong, clear, musical voice, is completely under control.

It can represent every feeling and passion with graphic precision. He can adapt it alike to the terrible and to the tender, to the humble and sublime, to the fair and to the forbidding. We wish to mark the peculiarities of his oratory. It is, probably, more under the influence of feeling and of taste than of intellect. His sentences are correct, and some of his periods stately and even graceful, but he makes no attempts at fine or even elegant composition. His language is simple, clear, and forcible, but it has nothing of the delicate finish which lends enchantment to the harangues of the artificial orator. He attempts no metaphysical distinctions, no pointed antitheses, no abstruse ratiocination. He selects the most common topics, and illustrates them with common phraseology; and yet the listener, while he knows he has heard the same things said many a time, feels he is under a spell, and wishes the preacher to preach on.

In addition to this natural charm, there is a mingled earnestness and dignity in the manner of the preacher. He speaks *earnestly* as well as naturally—with dignity and authority as well as with simplicity and persuasiveness. His motions are dignified even to stiffness, and his gestures have in them an air of authority, and what is rather singular, with this dignity of demeanour there is an energy and pathos not surpassed by the most ardent enthusiast. Many are grave because they cannot be earnest—dignified because they cannot be sincere—distant because they are cold; but the subject of our sketch combines antagonistic attributes, and at once displays the majesty and the energy of a workman that needs not to be ashamed. There are, however, still higher requisites to be included in making up the items that constitute his acceptability. He commends the truth to every man's conscience. There may be enough of generality in his preaching, but that generality embodies the substance of the gospel. The preacher may not divide with the greatest skill, but he places large morsels before his hearers. The leading doctrines of the gospel occupy a leading place in his preaching, and if he fails to bring out the fine shades of thought of the sacred pages he never mistakes the "great things of the law." He may not quicken the intellect so much as the feel-

ings, but the heart cannot be unimpressed nor the conscience undisturbed under his appeals. His ministry, if we mistake not, will be useful as well as acceptable. Long may he minister to his attached and attentive people, and would that Glasgow contained many such ministers.

In person the subject of our sketch is above the middle size, and of strong symmetrical form. His countenance bespeaks much dignity and firmness, independence and benevolence. His features are marked, and his whole appearance is commanding, though to those unacquainted with him probably not inviting. Those who know him best, however, testify that he is affable, condescending, and kind, and at the same time well sustains the character of a minister and gentleman.

The Rev. David Runciman was born at Wantonwalls, near Lauder, in the year 1804. He received his early education at the parish school of Lauder. In 1818 he went to the University of Edinburgh. He was licensed by the Presbytery of Lauder in September, 1826. In 1829 he was assistant to Mr Hunter of Swinton, and at the close of that year was ordained minister of Hope Park Chapel, now Newington Church. Mr Runciman laboured in this charge till May, 1844, when he was removed to his present charge—St Andrew's Church, Glasgow.

Under his pastorate, as already hinted, the congregation has rapidly increased.

REV. ROBERT GILLAN,

ST JOHN'S.

AT eleven o'clock last Sabbath forenoon, the Rev. Robert Gillan commenced his usual services. After prayer and praise, the seventh chapter of Revelation was read and expounded at considerable length. His manner of expounding is reading several verses and then offering cursory remarks. Prayer and praise occupied about twenty-five minutes, and the reading and exposition nearly thirty-five, so that it was past twelve o'clock before the introductory services were over. At five minutes past twelve, Matthew xiii. 43, "Then shall the righteous shine forth as the sun in the kingdom of their Father," was announced as the subject of discourse. The preacher commenced by stating that one word of Scripture throws more light on a subject than lengthened discussions. The Bible often illustrates things spiritual and unseen by the temporal and visible. It is not to be wondered at that the Spirit employs the signs of the heavens to unfold the deep things of God. What is bright and vivid is shadowed forth by the sun. Do we want to form a conception of the unsullied perfection of God? He is set before us as a sun. Do we wish to conceive of the glories of Christ? He is the Sun of righteousness arising with healing in his wings. Do we think of the church in her best estate on earth? We behold her clothed with the sun and the moon under her feet. Do we follow the ransomed to their future home? There we see them shine forth as the sun in the kingdom of their Father.

The preacher then directed attention—1. To the residence or position of the righteous; 2. Their qualities; and, 3. Their repose.



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On the first head—their residence—he remarked, that the godly, while here, dwell on the footstool, but they are journeying to the kingdom of their Father, where they shall no more dwell in cottages or tabernacles, but shall be elevated to yonder gorgeous palace and tread the crystal halls of Paradise. They will associate with the wise, the good, and the holy, with angels and archangels. They will have reached their meridian altitude, and shall shine amid the glittering garniture of those heavens which no eye has yet seen. They are heirs of God and joint heirs with Christ, and shall then sit down with Christ on his throne.

II. Their qualities deserve attention. This refers to the amplitude of their mental qualities and to the brilliance of their moral excellencies. As the sun is greater than our earth, so will the future expansion of the soul exceed its present powers. The little that is known is seen darkly as through a glass, but then they shall know even as they are known. They shall approach near to God, even to his very seat, and shall see him face to face. Floods of knowledge will roll on, and roll *in* to the soul, and will expand its vision and its views. The breadth of its intellectual knowledge will be a contrast with its present acquirements as great as the central sun forms with the globe we inhabit. The moral affections will likewise be elevated and refined. The saved are even now called righteous, though much imperfection still adheres to them. Their good is not unmixed with evil—their hopes with fears—their faith with weakness. Their patience is tried—their resolutions fail, but the time approaches when that which is perfect will be come, and that which is in part will then be done away. Their bodies shall be purged as by fire, and no spot, no wrinkle, no darkness shall remain. The soul shall be the habitation of truth and love, and become a likeness of Him who is light, and in whom is no darkness at all—pure and ardent as the sun in his uncontaminated splendour.

III. The repose of the righteous is suggested by the text. Like the sun, they will have risen far above all disturbing influences. While here they cannot count on one moment's exemption from trouble,—though the peace of God keeps their heart, outward depression is often their lot. They have to

battle it with sorrows, and sufferings, and poverty, but the time comes when they shall be raised above all the clouds and mists of time, and repose in the bosom of Divinity. They will be beyond the reach of ambition and calumny, and envy and bereavement, and secure in the house of eternal rest. Their agitations shall all have settled down in everlasting repose. He then concluded by reminding those who were anxious to enjoy the future repose of believers, that the present character of such must be possessed. The *righteous*, and they alone, shall shine forth. The *wise* shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever. The *pure in heart* alone shall see God. He concluded his sermon at thirty-eight minutes past twelve, having preached thirty-three minutes. Prayer, praise, and the benediction being over, the congregation separated at twenty minutes to one.

In the afternoon, service commenced at the announced hour. The introductory services having occupied about thirty-five minutes—Matt. vi. 12—“And forgive us our debts as we forgive our debtors,” was announced as the text. The preacher commenced his discourse by referring to the former petition in the Lord’s Prayer—“Give us our daily bread.” After shortly noticing the character and extent of the earthly supplies to be supplicated, he said, that granting these to be secured, there are other requirements as indispensable. The soul had to be provided for as well as the body. Supposing all temporal good to be bestowed fully, freely, and lavishly, if eternity was neglected, the things of time were mere flowers that deck the sepulchre. The text, however, warranted us to look for spiritual blessings, and holds out the pledge of forgiveness to those who repent and believe the Gospel. In the text, the following things would receive attention. 1. The admissions here made. 2. The feelings these admissions should awaken. 3. The nature of the prayer dictated by these feelings. 4. The plea; and 5. The duty connected with the prayer.

We have been compelled to leave over the illustrations of the above divisions.

We have not been in the habit of prefacing our remarks by any preliminary or apologetic matter. We say what we have

to say with a regard to truth, and to truth alone. In the present instance, however, it may be proper to mention that Mr Gillan has been but a few months among us, and yet in that time his preaching has excited very considerable interest. The church, which was almost deserted before his arrival, is now pretty well filled. In the afternoon, we should suppose that there were from 1200 to 1400 people present. A preacher who, in a few months, has raised such a congregation, must, of course, possess pulpit gifts of a very attractive order. In such cases, however, the opinion of many is often much too unqualified, and we shall, without respect to friends or foes, point out what we consider the beauties and blemishes of this extraordinary preacher.

As regards the first discourse, we were more than delighted. It was logical in arrangement—beautiful in illustration—cogent in reasoning—effective in appeal. The text was difficult, being a figure so noble that commonplace illustrations had been powerless and even ridiculous. The preacher proved himself equal to his sublime subject, and added, as it were, lustre to the sun himself. We do not say that his language was always strictly chaste, or that his figures were unmingled, a critic, for instance, might object to crystal halls, or any other halls in paradise, but we do say that the conceptions of the preacher were noble—that his language was, on the whole, graphic and impressive—and that, on some occasions, he unquestionably reached the beautiful and even the sublime.

The afternoon discourse formed, in several respects, a contrast with that of the forenoon. The manner and the matter of the preacher were different. The sermon was as complete in arrangement and as neat in discussion as that of the forenoon, but it was much more elaborate and profound. In the first sermon the language of the preacher was superior to his thinking; in the last his thinking was greatly superior to his diction. The preacher stated grand views of the government of God—of the responsibility of man—of the only way of salvation—and of the blessing of forgiveness; but though these were very ably stated, the ease and the eloquence of the forenoon were never reached. The language was more chaste, but it was also more tame—the manner of the preacher was more graceful, but it

wanted the fervour which thrills and overwhelms. In a word, the first discourse showed the power of fancy, the latter the majesty of thought—the first commanded the feelings, the latter convinced the judgment—the former arrested by the splendours of oratory, the latter by the magnitude of its views. The two, taken together, prove the preacher one of varied as well as of vast powers, and that his people may count on that variety of thought and of diction which secures attention.

So much, then, for the discourses. Let us now more closely examine the claims of this preacher.

In his case we find an illustration of our theory of mental and physical proportion. His appearance is the index of his mind. These sharp features—these rapid glances of the eye—that restlessness in every feature—all tell significantly of the activity, and energy, and vigour within. One can say, at sight, that the preacher, whatever pulpit faults he may commit, could not be guilty of the one most common and most intolerable—we mean *dulness*. Before he opens his mouth, he is seen feeling and speaking. The thoughts have already left the mind and revel in the countenance—feeling has already commenced its outpourings, and circulates with every pulse, and beams in every feature. That narrow, high, slanting forehead tells of a coming torrent, and that restless frame already feels the burden on the soul it contains. Liveliness then forms one of the leading excellencies of this preacher. He goes to the pulpit—not like a dull functionary, but like one who is to work with his might—not like one who is to say a lesson, but one who is about to throw his soul into his subject—not like one who preaches because he is expected to preach, but one who feels a woe upon him if he preach not the gospel with all his might.

Another characteristic of this preacher is, his command of figure and language. Almost every idea is illustrated by some familiar object, which gives it a prominent and pressing tangibility. Instead of following the ordinary dry routine of theological discussion, he makes the natural the symbol of the spiritual—the visible of the invisible. We do not say that all his figures are in keeping with a severe critical taste, but, in general, they throw much light on his subject, and arrest the

attention of those on whom commonplace illustration makes no impression. Nature, in his hands, becomes a vast system of symbols, all shadowing forth the doctrines of the cross.

As to the matter of his preaching, we should say that it is evangelical. In the afternoon's discourse, he gave a very complete view of the entire scheme of redemption—man's position as a creature under the government of God—his accountability and responsibility—his sinfulness and guiltiness—the way of acceptance through the atonement—and the means of sanctification by the Spirit and grace of Christ.

But attractive as is the matter of this preacher, his manner is still superior. It combines almost every possible excellence with several defects. On a lively, energetic, and graceful manner, he has induced all the rapidity and fury of the delivery of Chalmers, and much of the extravagant gestures of Candlish. When he commences his discourse, he leans forward on the Bible and speaks for some minutes, slowly, distinctly, and calmly, but as he proceeds he becomes erect, and begins to move, with violence, his whole body. Now one of his hands is raised, now both of them—now one is before, another behind him—now they almost meet at his back—anon they come in contact before him. In general, however, the action suits the word, though in some cases the manner is more energetic than the matter warrants. Some of his periods are lengthy and stately, and occasionally he works up a climax with much skill, and terminates it with thrilling effect. It requires a very determined church-sleeper to enjoy a sound nap under his preaching. We observed one—the only one—in the whole church, as far as we know, who contrived to get asleep, but the voice of the preacher soon broke his slumbers, and he appeared greatly agitated on his awakening, and seemed under the impression that something more awful was transpiring than a "*neighbour snoring*."

Occasionally the preacher appears deeply affected with his message. On two occasions, during the delivery of the first discourse, his feelings seemed to overcome him, and to demand relief in tears. Such manifestations, when natural, tell very effectively on an audience, who always feel, and always believe, soon as they are sure the speaker does so. While we

willingly concede to the subject of our sketch the most popular pulpit style of any minister we have heard in Glasgow, it were well for him to avoid extravagance. Extravagance has, in some cases, answered tolerably well as a substitute for higher requisites; but in the present instance it is not required. The substantial excellencies of the preacher would of themselves secure a wide popularity.

We may state, that with the first prayer and reading of the chapter we were certainly disappointed. The manner of the subject of our sketch lacked something of that gravity and earnestness essential to public prayer. The topics embraced were all important; but his prayer did not embody those views of man, and of Christ, and of God, which should predominate in evangelical prayers. The reading of the chapter—the seventh of Revelation—was decidedly faulty. We never object to making expository remarks, but we should much rather have a well-read chapter without remarks than one indifferently read, though accompanied with the most eloquent exposition. It were better, we think, for those who expound to read over the whole chapter first. In the case in question, snatches of the chapter were read so hurriedly, as if the exposition had been of more value than the sacred and sublime words of sacred writ. We find no fault with their theological character, but the manner of the preacher was much too excited for expository remarks. These, if made at all, should be made coolly, and with much hermaneutical precision.

Mr Gillan was licensed to preach the gospel by the Presbytery of Selkirk in 1829, and was ordained over a congregation of Presbyterians worshipping at Stamfordham, Northumberland, in 1830. He was called to South Shields in 1833, and succeeded to Holytown, in Lanarkshire, in 1837, where he continued till 1843. After having been at Wishaw for six months, he was, at the secession, offered and accepted the parish of Abbotshall, Fifeshire, and from that was brought to St John's, Glasgow, in February last, where he has laboured with unexampled success.

REV. THOMAS M. LAWRIE,

PARTICK.

THERE is a certain combination of requisites which, however indispensable to success in other professions, is not essential to the attainment of excellence in pulpit oratory. These are clearness and quickness of intellectual perception, united to a readiness of utterance, which enable, if not to penetrate deeply into a subject, to perceive, as it were intuitively, its different bearings and relations, and to express views, thus readily formed, with fluency, and often with eloquence. The value of such talents must be inestimable to the advocate at the bar, to a member of the senate, or to the public disputant—the method and matter of whose addresses so frequently arise out of the statements and arguments of some previous speaker. But the mind whose perceptions may be less acute, and whose language may be less exuberant, whilst the intellect is of a patient, plodding, cogitative character, appears to be better adapted to the attainment of excellence in pulpit oratory. Whether or not those talents to which we have referred be inconsistent with that depth and massiveness of intellect which we so often find in men whose mental operations are more slow, we do not pretend to determine; but certain it is that some of our most distinguished divines and profound thinkers are men whose minds operate slowly, refusing to give forth their treasures until wrought out by dint of laborious study and close application—men who do not excel, and who, in all probability, never would have excelled, under any description of training, as extemporaneous speakers. But perhaps the success of such, as

pulpit orators, may rather be ascribed to the fact, that, aware of the tardy nature of their own minds in the process of thinking, they feel, as it were, a stern necessity laid upon them to devote themselves to study, and, consequently, do not appear in public until they have fully matured their thoughts, and adorned with the graces of composition the subject on which they are about to speak; whilst the man of a ready mind and ready utterance, conscious of his own powers, cannot resist the temptation of trusting to them, and thus neglects to study the subject on which he knows he can make a tolerable appearance without it. Accordingly, the discourses of the latter are generally characterised by diffusiveness, repetition, and prolixity—those of the former by condensation, logical arrangement, appropriate illustration, and force and beauty of expression.

It is to this latter class of intellectual character that the subject of our sketch belongs. We regard the Reverend Thomas M. Lawrie as one of the most promising young preachers connected with the United Presbyterian Church. He may be little known beyond the boundary of his own charge, but there his talents, and his worth, are fully appreciated. There are obvious reasons for his comparative obscurity. His natural disposition lead him to shrink from courting public admiration and public applause. He does not go out of his proper sphere, mixing himself up with the public questions of the day, on which notoriety can be more speedily and certainly acquired than by the discharge, however able and faithful, of the duties of a rural pastorate. Even had he been ambitious of fame, the few years of his public life could not have gained for him that distinction which greater experience and a more matured intellect might warrant him to expect. But Mr Lawrie's ambition is directed to nobler ends than to secure human applause. The object of his ambition is to do good to his fellow-men, and to merit the approbation of his Heavenly Master. He devotes his time and his talents exclusively to the duties of the sacred office. His heart is in his work; he has that pleasure in the performance of it which a man really in earnest alone can feel; and this, amongst other reasons, leads us confidently to conclude that he is destined, at no distant day, to occupy a position in the

church of no inconsiderable eminence, and second to none in point of ministerial usefulness.

Another circumstance from which we augur highly of Mr Lawrie is his diligent and studious habits. He has a mind that can think, but a mind that requires labour and industry to bring out its rich and varied treasures. His intellectual mines do not lie on the surface—they can be reached only by the plodding toils of study. He is quite aware of the necessity, to him, of mental labour, and stimulated by the ample returns that study is sure to yield him, he prepares thoroughly his discourses, never appearing in public until he has mastered his subject, and clothed it in the garb of appropriate language. He does not read his discourses, but it is evident that the phraseology as well as the matter has been fully studied. We presume he would never make a good extemporaneous speaker, but we regard this as no misfortune, having led to the formation of those habits of patient and persevering study, which, we are convinced, are no less indispensable to the attainment of eminence than genius itself; nay, some of our greatest men have acknowledged that they owe more to the latter than to the former, more to the cultivation of their powers than to the possession of any extraordinary talents.

Mr Lawrie's mind is of a high order, possessing, in admirable proportion, most of the great requisites of the popular orator. As a metaphysician his powers are respectable, although it is not viewing him as a logician that we predict his future eminence; his imagination is rich, chaste, and well cultivated—he is a keen and accurate observer of men, of manners, and of things around him, and has skill to turn his observations to profitable account. The various incidents and events of every-day life, as well as every object in nature, contribute to adorn and elucidate his subjects; with such illustrations his discourses abound. His mind is well stored with ancient and modern literature, both of which sources also supply abundant materials with which to enrich his discourses; but he never makes a parade of his learning, it is always made subservient to the main design of the subject in hand. Such being the character of his mind, he gives to his discourses, as

might be expected, a popular rather than a philosophic cast. Few young preachers excel more in adapting their sermons to the every-day feeling and experience of their auditors. Even subjects apparently the most dry and uninviting assume, in his hands, an irresistably attractive interest and importance. It is here where his success as a preacher lies—in his accurate and discriminating views of human nature—in the forcible and happy mode in which he illustrates Divine Truth, and in the skill with which it is adapted to interest and impress the various classes of his hearers. He arrests the attention of his audience, at first, by a short introduction, sometimes explanatory of the connexion of his subject with the context, but usually by the statement of some general truth or fact bearing on the subject, and with which all are familiar; and after a division remarkable for its clearness and simplicity, he illustrates each particular with great power and beauty, displaying an intimate acquaintance with the Scriptures, and an accurate knowledge of their meaning. What is obscure or imperfectly understood he never evades, but always attempts an elucidation, and generally with success; and any truth connected with his subject that may be commonly misapprehended he is at great pains to exhibit in its true light, whilst his great object is to enforce the moral lessons which his subject naturally presents. His discourses are eminently practical. He never loses sight of the prime object for which he appears before his audience; impressed with the importance of his high commission, and of the responsibility which attaches to it, his grand aim is, through the understanding, to reach the heart, and fix there the great moral lessons of the gospel. At the conclusion of his discourses one cannot fail to apprehend fully his views, and to be impressed with the duties he has laboured to inculcate. He is one of those preachers who always produce a feeling of regret when they come to a close. One cannot help wishing him to continue,—a feast which, so far from having cloyed, has only served to whet the appetite for a more abundant supply. A feeling of disappointment is also generally experienced when his place in the pulpit is occupied by another.

His style is exceedingly good; it is clear, concise, vigorous,

and enriched with a lively imagination. Simplicity, beauty, and dignity are happily blended. He never uses any mixed or incongruous figures; "never paints a dolphin in the woods, or a boar in the waves;" when a metaphor or a simile is employed, it is chosen and introduced with skill and taste, and with the evident design of imparting force and clearness to his meaning. His language is always plain, appropriate, and expressive.

In the forenoon of each Sabbath, Mr Lawrie is in the habit of expounding, in regular order, a portion of the sacred volume; and though these lectures are always interesting, we do not regard them as equal, in point of merit, to his sermons. To the latter description of exercises his talents are better adapted. That subtlety of intellect, and those powers of analysis which are necessary to excel in criticism and exegesis, are not the predominant qualities of his mind, but, by practice and care, we think him capable of attaining to a tolerable degree of proficiency in this important department of pulpit duties.

Mr Lawrie's manner is energetic and impressive. He rises with his subject, and is always impressed with its importance. He exemplifies the true secret of eloquence, *si vis me flere dolendum est primum ipsi tibi*—"if you wish me to weep, you must first weep yourself." He has little gesture, and that little arises entirely out of the impulse of his own feelings, and is therefore natural and forcible. His elocution is by no means fine, and his pronunciation is frequently incorrect. Either he is destitute of a musical ear, or, like too many students, has disregarded the study of elocution as a thing of little value; but with a voice of much power and apparent susceptibility of culture, his modulation is very far from accurate. There is a constant repetition of the falling inflection, especially during the introductory services, unrelieved by a single rising tone of the voice, that is the very opposite of agreeable; and this monotonous cadence haunts one until he becomes animated, usually in the first part of his discourse, when the energy of the speaker either produces a more varied elocution or the importance of the subject so absorbs the attention of the hearer as to render this defect no longer perceptible. Although delivery is always to be regarded as a secondary thing compared with the sub-

ject matter of the discourse, yet it is divested of its due importance when it is all but totally disregarded. It may be laid down as a general rule that the more winning the manner, the more ready is the reception gained for the matter. And thus it is we long to see a more correct and refined elocution in the subject of our sketch, convinced that so valuable an instrument of good would contribute, in no small degree, to his acceptance and usefulness as a pulpit orator.

Shortly after having finished his studies Mr Lawrie was ordained in Partick in March, 1841, having accepted of the call from the church there in preference to other two from different churches, which were presented to him about the same time; and though the church members, at the period of his induction, did not number more than 140, they have in the course of six years increased to upwards of 300; and the chapel, which at present is seated for about 620, being found too small to contain the rapidly-increasing congregation, it is contemplated at an early period to make such enlargements as shall accommodate nearly 400 additional hearers. The settlement was a most harmonious one, and while subsequent years have confirmed the judiciousness of the choice, they have also ripened into the strongest mutual attachment the affections of pastor and people. His amiable and unassuming manners have gained for him the esteem of all who know him, while his abilities and zeal in the discharge of his duties command the respect not only of his own flock, but of the members of other religious bodies.

JULY 10, 1847.



A MEMBER OF THE COMMITTEE OF THE GLASGOW ASSOCIATION

GLASGOW.

REV. ALEXANDER DUNCAN,

DUKE STREET.

IN attempting to portray the intellectual and moral features of a public man, a writer feels his undertaking difficult, unless some qualities in the character of the individual stand out in bold relief. In this respect, it is much the same with the pen-and-ink sketcher, who endeavours to daguerreotype an intellectual and moral portrait, as with the artist, who, by the pencil and the brush, transfers to his canvass the physical lineaments of his subject. A painter prefers a distinct, expressive physiognomy to one which presents no well marked outlines. So with the intellectual draughtsman. If the mental or moral qualities of the individual to be portrayed are strikingly prominent, he finds it comparatively easy to photograph a likeness, which, though deficient in minor details, is yet perfectly true and recognisable in all its essentials. In either case, indeed, minutiae are of secondary importance; and the object of the artist is gained, if he makes the *tout ensemble* life-like and unequivocal in its general effect. In these days of enlightenment, when excellence is common, and when the table-land of mediocrity can be reached by almost all, the aspirant for distinction, either in literature or oratory, finds it hard to stamp upon his productions an original and decided character of individuality. As in the literary profession, so in the clerical, the attainment of greatness *now* must be the work of no common mind. The man, who, among the hosts of rival competitors would reach such an elevation as commands the notice and admiration of his fellow-men, must come to the

task possessed of determined energy. The prodigal profusion in which we find talent scattered around us, has tended to render the discriminating public mind fastidious, and to make it bend, with reverential homage, before no intellect but the highest. Men of talent, it is true, are, every day, rising into popularity; but only, like *ignis fatuus*, to illuminate, for a few brief moments, and then drop into eternal oblivion. Yet these men, whose very names a few years serve to obliterate from the memory, might, at an earlier period, have taken a place in the world as permanent, intellectual luminaries. But, happily, the efficiency of a Christian minister is not to be measured by the loftiness of his intellect. The usefulness of his life depends more upon the earnestness of his heart. The primary aim of Christianity is not to point the path to intellectual glory, but to renovate the depraved faculties of the soul. True, the necessary consequence of our heaven-born religion is to expand the powers, and multiply the triumphs of mind, as well as to hasten the progress of religious improvement. And it is precisely when we see a master-spirit, under the guiding influence of a Christian heart, working out the great and glorious destiny of humanity, that we realize the true dignity of our fallen nature.

Among numerous talented and useful men, whose heads and hearts entitle them to far higher consideration than they command, we place the subject of the present sketch. Such men, thoroughly devoid of ostentation—ambitious only of meekly doing their duty—glide through the world “alike unknowing and unknown;” while many, possessing inferior abilities, but much greater presumption, push themselves into ephemeral reputation. Men of this unostentatious class may be compared to the evening dews, which, though falling silently and unseen, shed freshness and beauty all around. The thunder torrent may excite greater wonderment and attention, but produces not more permanent and beneficial effects. These men have not the world’s applause—“their reward is in heaven—their record is on high.”

We present the reader with an outline of a discourse delivered by Mr Duncan last Sabbath afternoon, from Phillippians iii. 3—“We rejoice in Christ Jesus.” The preacher com-

menced by remarking, that very much of the disinclination to a life of piety, now so lamentably prevalent, is to be traced to the unfounded and unreasonable prejudice that religion tends to poison the sources of human happiness, and to fill the mind with gloomy and melancholy thoughts. Because it denounces sensual gratifications as unworthy intelligent and immortal beings, and at once evanescent and impious, it is concluded that all who conform to its precepts must be temporally unhappy in proportion to the intensity of their piety. This opinion is at variance with scripture and experience. Because some, to the clear enactments of God's word, have joined the doctrines and commandments of men, or because others, through the influence of severe temptations and ungodly fear, have all their lifetime been held in a state of depressing and disgraceful bondage, does this give the stamp of truth to the misrepresentations of those who cannot, or will not, distinguish between the effects of superstition and the fruits of enlightened piety?

Regarding the exercise and experience of believers which the language of the text implies, Mr Duncan remarked under the following heads:—1st., Believers rejoice in the supreme dignity of the person and the infinite loveliness of the character of Jesus Christ. Whatever is beautiful in nature is calculated to arrest the attention, and delight the feelings, of the man of refined taste. Whether it be the landscape decorated with all the beauty and loveliness with which the hand of the Creator has profusely adorned our earth—or the summer's sky, bright and gorgeous with the unpolluted light of heaven—or the resplendent orbs of the celestial regions shining in their strength and walking in their brightness—or whether it be the symmetry of "the human form divine," or the moral purity of the good man's life—every object that proclaims the bounty and the wisdom, or reflects the character of God, is to him a fruitful source of unmixed delight. But the eye of the saint contemplates an object infinitely more attractive and ennobling. To his eye, beaming with regenerated intellect and holy love, Christ's character appears invested with every feature calculated to inspire affection and produce delight. 2d., Believers rejoice in the perfect right-

cousness of Christ as the ground of their peace with God. 3d., Believers rejoice in the freeness and all sufficiency of Christ's salvation. In contemplating the Saviour's finished work, the predominant feelings of the believer are gratitude and joy. He loves each member of the human family as if he loved him alone; and in his breast there is a fountain of love sufficient for all. While he displays his power, he proclaims his willingness to save. While he encircles in the arms of his everlasting love those who have fled to him for refuge, he says to his servants, "compel them to come in, for yet there is room." 4th., Believers rejoice in Christ as their kinsman Redeemer. Their king is also their brother. 5th., Believers rejoice in the constancy of Christ's love. Having loved his own, he loves them to the end; and, assured of this, his people rejoice that he hath gone to the Father. Mr Duncan concluded by a pointed and practical appeal to his hearers, urging them to consider whether they were of the number of those who rejoiced and had good reason for rejoicing in Christ.

The pious and intelligent reader will perceive that the discourse, of which we have thus presented an imperfect analysis, is one of more than ordinary merit, and such, indeed, as would reflect credit upon a preacher of far higher pretensions and wider reputation. His mental vision is not of the widest range; but what it surveys it surveys accurately and distinctly. He gropes not beyond the circle which his intellect illumines; and though he may thus not reap the honours that sometimes reward a bold originality, he at the same time avoids the dangers and bewilderments which it often involves. Clear comprehension facilitates intelligible expression. In this Mr Duncan excels, and his hearers, therefore, are never at a loss to understand his meaning. He does not clothe his ideas in obscure or magniloquent language, in order to communicate to them a meretricious value. A little mound, seen through a mist, may appear a mountain—the fog dispelled, its true size is at once apparent. And how applicable is this to much of the writing and speaking of the present day. Language should be to ideas what the foliage is to the fruit. The leaves of the tree lend freshness and beauty to the precious burden

wherewith its boughs are laden; but a tree is not valuable for its leaves, and neither is a book or a discourse valuable for its language. Ideas similar to these appear to regulate Mr Duncan's preaching—at least they are observable in the style of his sermons. He makes the graces of composition apparent, not predominant; and never hides a want of thought in the empty roll of a finely rounded period. It may thence be inferred that his sermons are eminently practical. Solemnly appreciating his position, he proclaims his message in the spirit and letter of the Divine commission. Eschewing all vain disquisitions on sacred subjects that tend to evince more of intellectual ingenuity than to spread gospel truth, he attempts not to wrench curious or distorted meanings from its words, but dealing with the charter of man's spiritual privileges and immortal hopes as it is written down by the hand of God, he elucidates and enforces its obvious truths in language that he who runs may read. Few ministers keep *self* more out of view than Mr Duncan. Modest to a fault, he seeks not to win attention to his own powers. Losing such considerations in a deep conviction of his sacred duty, his sole aim is to excite in his hearers hearts what he feels in himself—a love and reverence for the divine principles he inculcates. His discourses, thoroughly imbued with an evangelical spirit, are often clothed in a scriptural phraseology. He introduces copious quotations from the sacred record, in illustration and enforcement of his own remarks; and these latter peculiarities are so prominent as to induce the belief that the preacher, at the risk of being accounted commonplace, chooses rather to invest his subject in Bible language than trust himself to his own. His sermons, in this respect, suggest an analogy to the discourses of some of the older divines. They remind us more of the anxious exhortations of the friend than of the deep, spirit-thrilling eloquence of the orator. Some, especially old people, admire, others disapprove of this mode of preaching. The judicious introduction occasionally of scriptural passages, may serve materially to lend point and power, as well as pathos, to the preacher's own remarks. But where, from their frequency, they become not illustrations but principals, the power and impressiveness of the discourse is dimi-

nished rather than enhanced. To secure the attention of a congregation it is not necessary that the preacher propound novel views; but it is necessary that he place the truths of religion in strong lights by varied and striking illustrations, and that he announce them in energetic language.

We are at all times averse to *fault-seeking*, but where we think faults apparent, truth and candour alike require that we should point them out. Occasionally, we have remarked a degree of stiffness and formality in Mr Duncan's manner, to which, at other times, he rises superior. If a preacher appears to feel coldly and formally, these feelings, not in appearance only but in reality, are communicated to his hearers. Deep feeling in a minister is an indispensable requisite of power; for while it prompts the "words that burn," it also suggests the "thoughts that breathe." A minister, destitute of any great originality, may, nevertheless, under the influence of a glowing enthusiasm, send his own soul, like lightning, through his hearers, and breathe a life-enkindling energy into old and faded truths.

What was true in Goldsmith's time is also true in our own. It is "neither," says that acute and elegant writer, "writing a sermon with regular periods, and all the harmony of elegant expression—neither delivering it with emphasis, propriety, and deliberation—neither pleasing with metaphor, simile, or rhetorical fustian—neither arguing coolly and untying consequences united in *a priori*, nor binding up inductions *a posteriori*—neither pedantic jargon nor academical trifling, that can reach the heart."

At the risk of being termed hypercritical, we think that Mr Duncan distributes his discourses under too many heads. The announcement of six or seven "places" in a sermon produces a somnific influence upon an audience, and should, where at all compatible with perspicuity, be avoided. But if, in addition to these, minor subdivisions are made, the result is "confusion worse confounded." The preacher compels the hearer's patience and ingenuity to thread the labyrinthine maze, or sets him a-dozing—in which latter case he unconsciously "nods" assent to all the minister's propositions, till the welcome "last place" falls upon his ear, makes him rub

his eyes, and try, by an easy, half-awake nonchalance, to look as if he had been listening very intensely all the while. It takes "all appliances and means to boot" to fix man's attention upon religious subjects; and everything of opiate tendency should, therefore, be avoided. Some people, it is true, would sleep in a thunder-storm, and refuse to be roused by the soul-thrilling appeals of a Chatham or a Chalmers.

Besides his strictly clerical appearances, Mr Duncan has "done the state some service" in other respects. In a lecture on the "Unscriptural Character of the Corn Laws," delivered and published at the request of the Glasgow Free Trade Association, he lent his aid, as a minister of religion, to erase the monopoly from the British statute-book.

Mr Duncan is the eldest of six sons, all in the ministry, of the eminent late Dr Duncan, Midcalder, who was Professor of Pastoral Theology to the United Secession Church.

In the more private but not less arduous duties of the ministerial office, Mr Duncan is peculiarly at home. The cordial intercourse and sympathy between minister and people are creditable to both. His modest and unassuming manner; the hearty interest he at all times evinces for the welfare of his hearers; the dignity of Christian humility which marks his conduct; the active and kindly charity; and, in fine, the integrity and amiability of his whole character, more than compensate the want of showier, but less practical qualities, which some other ministers possess.

Mr Duncan is above the middle height, and his phrenological development is good. His countenance beams with a calm, thoughtful earnestness, betokening a heartfelt conviction of the importance and responsibility of his position, and a determination to discharge its duties conscientiously. As regards personal appearance and demeanour, we know few clergymen in whom these more completely harmonise with the ideas we are accustomed to associate with the sacred office. Erroneous the adage, in many instances, in his case, at least, "the face is the index of the mind." His intellectual powers are rather remarkable for well-arranged compactness than magnitude.

JULY 17, 1847.

REV. JAMES PATERSON,

HOPE STREET.

HITHERTO, motives have been found sufficient to induce men to carry on the affairs of this world. Like everything else pertaining to man, these are of a somewhat mixed and miscellaneous character. Few of the inhabitants of earth are urged on, solely, by supreme regard to the authority of heaven. Even those who recognise most vividly their responsibility, often allow inferior or mistaken motives to kindle their zeal and stimulate their activity. They are anxious to please God and profit men, but imperfection mixes with their desires, and mistakes with their services. Ministers are influenced by motives similar to others. Some find their zeal inflamed by the belief that they have been apostolically ordained, and empowered, to fulfil their ministry. Others take courage because they have the sanction of Parliament and of Presbytery. Others manfully discharge their duties because they minister to a willing people, who chose them to be their servants, and who acknowledge their services by remunerating them according to their ability. Some preach with boldness, because Calvin or Luther sanctions their sentiments. Others wax valiant, because they preach some great discovery which they have made in theology; and others take their stand on the Scriptures, as expounded by some men of note, and as exemplified in their own experience. Though it is desirable that the motives, as well as the conduct, should be unexceptionable, it is well that man has to do with One who is familiar with his weakness and waywardness. Mistake in motive is more frequently the

fault of the intellect than of the heart; and hence, while incorrect opinions may be entertained, the heart may be sincere and stedfast. Besides the motives we have mentioned, we may also state that facts, diametrically opposed, encourage different minds. Some proceed confidently with their work, because they have the majority of Christian men on their side; while others have no small pleasure in believing that the fewness of those who hold similar sentiments as their own is proof of their being right. Believers they hold to be still a little flock, and that, therefore, they have presumptive proof in their favour that their views are correct. We believe that the tendency of small parties is to encourage self-confidence, and that many little minds place more reliance on their small numbers than on the truth or oath of God. The subject of our sketch happens to be connected with a body not very numerous in Scotland; but he is one of those who are too intelligent to put confidence in numbers. He knows that arithmetic can do little to settle knotty points in theology. If great numbers are to be the test of orthodoxy, Catholics have it; if small numbers are the test, the Mathites have it. The subject of our sketch seeks his authority for his views elsewhere than in numbers, or human authority. Whether correct or incorrect, he draws them from Scripture, and from Scripture alone; and while he holds them tenaciously, he unchristianizes no man nor any sect for differing from him. He proceeds vigorously with his work, not because he pursues some crotchet, but because he believes he is serving his Master, and doing good to his fellow-men. We believe no one founds less on adventitious circumstances. He holds his views, not because few hold them, or because many hold them, but because he believes them to be founded on the revealed will of God.

On Sabbath forenoon week Mr Paterson preached in his own church, Hope Street. The services of the day were commenced by singing a part of the 46th Psalm. The preacher then read portions of Scripture from the Gospel according to Matthew and from the Acts of the Apostles. Prayer being reverentially and unaffectedly offered, a paraphrase was sung, and the subject of discourse was taken from 2d Corinthians, the three concluding verses of the 13th

chapter. The words of the text, he said, were addressed to the church of Corinth. The gospel was eminently a manifestation of kindness and goodwill to men—making them wiser and better by the holy sentiments of charity and peace which it inculcates. Modes of salutation were not originated by Christianity, but had been in existence from the earliest times. Sometimes man saluted his friend by the warm and kindly grasp of the hand, sometimes by a simple embrace, and on other occasions illustrated by Judas, who betrayed his master with a kiss. Different forms of salutation prevailed in different parts of the world. These were generally expressions of kindness—hence their injunction by the apostle. Greeting with a kiss is specially enjoined, because it was the mode of salutation of the age and country. That it was not of a carnal nature Paul wished to show from the language, “Greet one another with a *holy* kiss.” This precaution was necessary to guard against the evil-minded and designing. The apostle was in a manner obligated to spiritualise this form of salutation, because, in that age, futile would have been the attempt at its abolition. When Christians salute each other it ought to be done in the spirit of Christianity. The concluding verse, containing the benediction, he commented on, and explained its nature and purposes. With uninspired men, who use the terms of the benediction, it is merely a prayer, a simple asking of the blessing of the Father, Son, and Holy Ghost. An authoritative benediction cannot now be uttered, though it is affected by some as if they had received authority from on high. This, however, is the mere assumption of priestly impiety and pride. In the next place, the preacher alluded to the power and prerogative of Christ. His name was to be called Saviour, because he should save the world from its sins. Why, it might be asked, in the benediction, is the love of the Father specially mentioned? The answer is simple. Love is the great and peculiar characteristic of Jehovah. Love is the fundamental principle of the Bible, the doctrine which permeates the entire divine record from Genesis to Revelation. Hence the apostle expresses his desire that it should be with all who call on the name of Jesus. The universe, however, could not comprehend the full measure of the Father’s love

until the incarnation of the Son. In the last place, he referred to the communion of the Holy Spirit, and the obvious proof which the passage afforded for a great Christian doctrine. He shortly spoke of the grace of Christ, which he said was not given to make men skilled in doctrinal contests, but to induce them to love one another. If those who listened to the voice of the preacher would carefully study their Bible, they would learn what salvation was, and that it was within the reach of all. Nothing could prevent them from seeing and receiving this greatest of all gifts but the simple fact that they will not use the means which God, in his mercy, has placed at the disposal of all men.

In the afternoon, Mr Paterson preached from John vi. 47—51, "I am the living bread." He commenced by saying that a large proportion of the instructions of our Lord were conveyed through the medium of insensible objects. Hence we find in the preaching of our Saviour those beautiful parables, which amuse and delight while they enlighten and instruct. Even, in this point of view, the miracles were merely parables, living acts designed to teach men great truths through the medium of insensible objects. The immediate effect of the miraculous feeding of the five thousand was the desire of the multitude to create him king. Our Saviour was followed by crowds which he well knew were in quest of bread which cost them no labour, and he urged on them to seek the bread which doth not perish, as he himself expresses, "The meat which endures through everlasting life." It led our Lord to unfold to them that he himself was the bread so necessary to their spiritual existence. The bread which had been given them was the food of this life; figuratively it was the partaking of himself that supported in eternity. What food is to the body Jesus Christ is to the soul of man.

I. In the first place, he is the Living Bread intended for the wants of the human family; for the nourishment and strengthening of the souls of men. Our Lord sustains the spiritual life of the soul when it is begun through faith. Bread, in ordinary circumstances, does not originate life, it only supports it when it has been commenced. Time necessarily compelled the preacher to be brief in considering Christ in another aspect

as the Living Bread. If we drink of the waters of this world, we shall thirst again; but if we drink of the waters of life, our desires shall be assuaged. Man shall at last go to a world where he shall thirst no more, where want and sorrow are unknown, and where he shall live through the countless ages of eternity, in the enjoyment of that seraphic happiness which circles for ever around the throne of his Saviour and his God.

From the foregoing outlines of the two discourses of the Rev. gentleman, the reader will perceive he is endowed with much more than the average amount of theological talent. He, as if by instinct, comprehends the full meaning and bearing of a passage which he illustrates with correct and nervous language. His mind is eminently logical; he reasons closely and in order, and never suffers a conclusion to be absent a moment from his attention by some happy thought which may have casually arisen, and which might have afforded ample scope for an eloquent appeal to the fears or passions of his audience. The constitution of his mind, whether by nature or education, is severely orderly. Method is displayed in the artistic arrangement of his discourses, the careful grouping of kindred subjects, and the blending of them together so as to form a compact and harmonious whole. By severe study, he excogitates what he considers the meaning of the sacred writers, places that meaning before his hearers in perspicuous language, and dares not trust himself to these bold, yet frequently happy, flights in which, though a preacher, at the risk of losing the gist of his scriptural argument, may fix and rivet the attention of his audience. Mr Paterson is a philosophical preacher. We should imagine that not a solitary atom of the poetical is amalgamated in his mental constitution. He is neither a Jeremy Taylor nor a Chalmers; and though certainly not so profound, though more perspicacious and popular in style and ideas, than a Butler, his mind is more akin to the latter than the two former. If he cannot dazzle and astonish, he can compel his hearers to reflect. If he fails to allure or alarm, he can convince of the duty or necessity, or supply the elements of solemn and earnest thought. Himself an acute thinker, he must speak to a congregation of thinkers, else

his labours are a nullity—worse than lost—if not creating a yawn, yet of necessity exercising a somnolent influence from the theological inductions which the mass of Christians are unable to appreciate.

The preaching of Mr Paterson is in no way characterised by vehemence. The enthusiasm of the orator is wanting. He has no glowing descriptive language to excite the imagination. He never makes fervent appeals, enchaining the mind by bold and flowery illustration. Containing many of the elements that enforce attention—commanding appearance, full sonorous voice, with a mind less didactic, or with a greater infusion of the poetical temperament—he might have been a great, popular pulpit orator. Yet he could not, by those who know him, be more respected as a minister, nor more beloved as a man. He is never forgetful of the proprieties of his office. In general, he does not bore his audience even with good and true things merely to glorify his own gifts. His prayers, in most instances, are not what prayers frequently are—an outpouring of fluent verbosity, wearisome to the ear, and fruitless to the understanding.

The subject of our sketch commenced to preach the Gospel in May 1829, and formed the congregation over which he still presides, in November of the same year. For some time their place of worship was in Old Greyfriars' Chapel, Inkle Factory Lane, now a continuation of College Street. About twelve years ago, the congregation erected the chapel in Hope Street, at an expense of nearly £2000. Upwards of two-thirds of this sum has been already paid off, and the remainder is in process of liquidation. The church numbers about 300 members, with about the same amount of a congregation unless on special occasions when it is large.

In the beginning of the year 1846, Mr Paterson was appointed to the professorship of the Glasgow Commercial College, then recently formed, and has since continued to perform the duties of the office, to the entire satisfaction of the large number of students who attend his lectures.

REV. JOHN ARTHUR,

HELENSBURGH.

LAST Sabbath morning, at a quarter to eleven o'clock, the music of the church bell pealed over the town of Helensburgh. The morning realised all the sweetest associations of a rural Sabbath morning. The ardour of the sun was mitigated by the fleecy clouds and gentle breezes. The busy sons of toil rested—the agitations of the sea had settled into unruffled calm—the birds sung with a mellowed sweetness in every tree, and creation wore a lovely and sacred aspect. On that morning we found our way to the chapel to attend on his ministrations, who, during a quarter of a century, has gathered the people, of that town, around him to listen to the words of eternal life. At eleven he made his appearance, and part of the first Hymn (after the Paraphrases), having been sung, he engaged in prayer with much propriety and becoming solemnity. Having again sung a part of a Hymn, 2 Cor. iv. 12, to the end, was read as the subject of lecture. The lecturer commenced by stating that ministers at all times are subject to trials and privations. The Apostles are examples of how much ministers may suffer, and at the same time abound in joy. Even when they were most successful their trials multiplied, but those things moved them not. They had fully counted the cost before they entered on the service of the gospel—they were quite prepared for bonds and imprisonment. Their sufferings afforded an opportunity for the power of Christ to rest on them. Their life was one continued act of benevolence, and yet the world knew them not. It was not reconciled

to them, nor had it any heart to appreciate their labours. Yet though they were persecuted and perplexed, they neither repined at nor repented of their work. They gloried even in tribulation, because that contributed to the advantage of believers—that which wrought death in them was “life” in their hearers. The faithful servant of Christ (as appears by the passage under review,) is ready to spend and to be spent for Christ and for the good of man. The advantages of their sufferings and labours compensate for all privations. In contemplating the happy effect of his ministration, he can calmly look on an early grave, and conclude death as great gain. The preacher then stated that the 13th verse was a quotation from the 116th Psalm, which is introduced on account of the similarity of the Psalmist’s position when that Psalm was written—when the pains of hell got hold on him—when he found trouble and sorrow, and yet believed that God would deliver him out of all his afflictions. The apostle had the same faith in God—he also believes, and therefore speaks. He so felt the power of Christ, that he could not but speak forth the honour of his name. Silence, in some cases, becomes criminal. Believers are bound to declare what God has done for their souls. He concluded his lecture at a quarter-past twelve, having occupied three quarters of an hour. The congregation was dismissed at half-past twelve.

We give the closing part of the lecture in his own words, as a specimen of his style:—

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” In these words the apostle contrasts the sufferings of the Christian in the present life with the glory that shall be revealed. It is true his own and the sufferings of his brethren were, viewed in themselves, great—greater, perhaps, than the sufferings of God’s servants in any previous age of the world—and Paul felt that they were great—so great that he often despaired even of life. But these sufferings, as contrasted with the divine reward, with that more exceeding and eternal weight of glory to which he was, in full and joyful confidence, looking forward, were a light and momentary thing, not worthy to be thought of by the heir of immortality for a single moment.

How strong, how significant the terms here used to describe the future happiness and glory of the sons of God. What does he call it? Not glory simply, but a weight of glory, as opposed to our light affliction. He calls it an eternal weight of glory, in opposition to the brief duration of our present trials, and rising in his conceptions of it in proportion as the contemplation of it fired his enraptured soul, he styles it a most exceeding eternal weight of glory—a weight of glory that shall be accumulating, and increasing in splendour, throughout the ages of eternity. What can exceed this? What more can be said of it? Eye hath not seen it. It is not seen, it is future, yet to be revealed. Observe one thing asserted by Paul here; it is, that our present light, momentary affliction worketh for us this exceeding, this eternal weight of glory. How is this? By God's blessing, present affliction weans the affections of his people from earth, so that they are set on things above—v. 18, “while we look not at the things which are seen”—that is, with the heart, the affections, the desires, to have them as a portion—“but at the things which are not seen”—the rewards of faith, the inheritance of the saints in light—the *former*, the things that are seen, are temporal—the fleeting, transitory objects of an hour—incapable of imparting satisfaction to an immortal mind—the *latter*, the things which are not seen, are permanent, eternal, and therefore suited, from their nature and duration, to afford the highest pleasure and delight to the redeemed and sanctified spirit throughout an endless duration.”

At two o'clock the afternoon service commenced. The introductory part was short, occupying but about twenty minutes. The text was John xvi. 14—“He shall glorify me,” &c. He commenced by remarking that the context shows who is the active agent referred to in the text—The Holy Spirit—the Comforter. His work consists of two parts—I. The glorification of Christ; and, II. The salvation of men. 1st, The work of the Holy Spirit relative to the glorification of Christ deserves special attention. The words of the text are prophetic—“He *shall* glorify me”—and they have already received a partial fulfilment. They were fulfilled in the raising of Christ from the dead by the Spirit of holiness:

His humiliation and sufferings had no glory in the eyes of the multitudes, nor even in the estimation of his own disciples, but his future glory shed a lustre on the sorrows of the cross. Death had over him only a temporary dominion, and he had the firm conviction that the Father would not leave him. "I have set Jehovah before me," says he in prophecy, and "My flesh shall therefore rest in hope." The Eternal Spirit raised him from the dead, and he was thus declared to be the Son of God with power. All that Christ did previous to his death, whether as regards miracles or suffering, would have been insufficient to prove the virtue of the atonement, and would have therefore been of no use to man. His resurrection is the proof of the acceptance of his work, as well as the pledge of the resurrection of his followers. Christ is the first fruits—then those who are Christ's at his coming. The resurrection and its consequent results constitute the glory of the Gospel of God.

2dly, The exaltation of Christ to the Father's right hand is also matter of prophecy, and this was the second step of the work of the Spirit in glorifying Christ. That it was predicted Psalms xxii. and lxviii. clearly show.

3dly, The Saviour was glorified on the day of Pentecost by the bestowment of the miraculous gifts of the Spirit on the apostles.

4thly, The Holy Spirit glorified Christ in the conversion of three thousand souls on the day of Pentecost. It had been predicted that Christ would see of the travail of his soul—immortal spirits emancipated from the thralldom of sin. How mighty the consequences of his atonement. It is the bringing of many sons to glory—the erection of that eternal temple which will be an indestructible monument of the love and grace of Jehovah.

And in what a remarkable manner did the pleasure of Jehovah prosper in his hands on that memorable day, when not fewer than three thousand souls bowed in willing submission to the sceptre of the glorified Redeemer, and, from being his betrayers and murderers, became his devoted followers. What a mighty change was there! What a signal triumph at the very commencement of the Gospel. With what

transports of joy would the angels contemplate this scene—this first victory of the cross over human prejudices and the powers of darkness. And the Redeemer himself lately returned to heaven from the scene of all his sufferings and death. Can we describe his joy on that occasion, when he beheld the mighty efficacy of his blood—the mighty power of his grace in the conversion of so great a multitude? And in this scene he beheld the fulfilment of his own prediction in the text—“He shall glorify me,” and of Isaiah—“He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands.”

The above, which is a mere outline of the discourses, gives but a very imperfect idea of their real merits. In reference to the lecture, it is obvious that the subject is very clearly elucidated. The verses which constituted the subject of lecture appear to a casual reader somewhat incoherent, but the remarks bring out the close reasoning which they involve. Seldom have we heard the relative position of teacher and taught, of present trials and future glory, of time with eternity, so impressively taught. The lecturer entered into the feelings of the great apostle, and laid before his hearers those high principles which actuated him (the apostle) in the discharge of his onerous work. The things which are unseen he rendered so palpable and so important, that the present scene and all its glory dwindled into insignificance. In one word the lecturer in plain and popular language, elucidated fully and unexceptionably the great principles and views comprehended in the subject of lecture. The sermon is a very good specimen of what a discourse should be. The introduction threw much light on the relative position of the text—the division of the discourse was natural, logical, and neat, and the illustrations were apt, forcible, and clear.

The manner of the preacher merits special attention. It is characterised by a severe propriety. His gestures, though they want that animation and extravagance, which are considered essential to the popular orator, are natural and dignified. The action uniformly suits the word. The voice of the preacher is soft, and completely under control. It is alike distinctly heard on the highest and lowest key. Its soft

whispers steal around the soul, and its thunders startle the most apathetic. In prayer we would say there is enough of monotony, and in preaching there is occasionally a flagging in the delivery. His style is chaste, and occasionally eloquent. It is painful to think of the misconception that prevails regarding pulpit eloquence. The man of stentorian lungs and of declamatory powers is greatly admired for his eloquence—while the man who has the heart and the mind of a poet—who expresses his thoughts in the most appropriate phraseology—if his delivery, is calm, is considered by many a dull preacher. It is scarcely needful to say, that according to all the rules of rhetoric, the latter, and not the former, is eloquent. The style of the subject of our sketch is eloquent in this sense. The language is exceedingly simple; but it is the simplicity of nature and of good taste. Not a word redundant, not a sentence involved, not a period abrupt. Occasionally a very long sentence is employed, but it is either a stately well arranged climax, or a carefully arranged argument, so stated as to produce the happiest effect. The lecturer generally uses a carefully prepared manuscript, and thus treats his hearers, not to the effervescence of an hour's excitement, but to the stern realities of a week's study. Like many of our best preachers, his physical frame is unequal to sustain the efforts of his spirit. Weakness often sacrifices an excellent discourse in the delivery. Had he the physical attributes of a popular orator, we know few preachers that would excel him.

His enunciation is distinct, and, with a few exceptions, his pronunciation is agreeable and correct. He has been no inapt learner in the chaste school of Wardlaw.

His hearers must be struck with the definiteness of his sentiments. He adheres strictly to the topic under discussion. Instead of rambling, round about introductions, he rushes at once to the subject. He makes no attempt to exhaust or attenuate an idea. He states at once its broad features, and proceeds to something else. No one can be at a loss to understand him, for he always says distinctly and distinctively what he means. Few preachers are so utterly free of the mystic. His sentiments and language are alike transparent. His thoughts frequently stretch out into the distant and sweep

creation ; but even then, the path though before untrodden is distinct—regular—plain. As a consequence of this definiteness, brevity is also a characteristic of his preaching. In the three quarters of an hour which he occupies he traverses a considerable space. Some preachers wander hither and thither, so that in accomplishing their usual distance, they go two miles when one might suffice. They start after every idea that fancy can suggest, and leave the highway sacred to the current of thought. As we follow the subject of our sketch, we see him start correlative ideas, but these never divert him from his straightforward path. His preaching is exuberantly suggestive, but he keeps by his straight path and allows his hearers to follow out the suggested traces of thought at their leisure. The benefits of this course are incalculable. The whole service does not occupy an hour and a half, which would occupy a round-about, long-winded preacher, twice that time. As to his theological views, they are strictly evangelical—evangelical in the best sense of the term. On difficult subjects he speaks in Scripture language, while on plain and practical duties, he makes to play all the arguments suggested by the grace and glory of Christ. He analyzes the human heart in its depths and deceitfulness, and brings out of the treasures of the Gospel a fulness of blessing to meet the exigencies of man.

Mr Arthur, who prosecuted his studies in the Glasgow University and in the Theological Academy, was ordained in 1824, and has laboured in Helensburgh ever since. The chapel was built about fifty years ago. Messrs Sime, Edwards, and Boag, were successively settled there. Mr Boag is now well known as the author of a popular dictionary. For several years, Mr Arthur was sole minister of Helensburgh, but now he has no fewer than five colleagues, Secession, Free, Established, Episcopalian, and Baptist. No man is more respected, and no minister more esteemed.

JULY 31, 1847.

REV. JOHN MACNAUGHTAN, A.M.,

PAISLEY.

THE mere title of our sketch will, to thousands, suggest the best likeness that could be drawn, for Mr Macnaughtan's name is as wide-spread as that of almost any preacher of the present day, and, once seen or heard, he is a man not soon to be forgotten. His popularity is not of that mushroom kind attaching to some preachers, for a short year or two, and then crumbling away, but has been gradually progressing since the commencement of his ministry, and bids fair to rival that of any of the rising men of the times. He is known throughout the length and breadth of Britain, and even across the Atlantic his fame has diffused itself. The reasons for this popularity, were we asked for them, are simple enough. He has never courted the applause of the world—cares, we think, little about it, and has steadily adhered to the discharge of his ministerial duties, particularly to those of the pulpit. Such a course cannot be too highly recommended to many of our young clerical aspirants, who seem to think there is a possibility of drawing the world after them, by being everything by turns, and nothing perseveringly. How many shattered congregations exist—how many names that bade fair for honour and esteem, can we point to, almost irretrievably ruined from this prolific mistake of seeking popularity without ability to retain it, or steadfastness to deserve it?

Mr Macnaughtan is, we believe, a native of Greenock. Soon after his college curriculum was completed, he received a call to a small charge in England, where he laboured acceptably,

but without making much progress, for a few months. Happening to be on a visit to his native place during the vacancy which occurred at the death of the Rev. Mr Geddes of the High Church of Paisley, an invitation was sent him to supply the pulpit for a few days. He went—an entire stranger almost—preached two sermons. At the close, the unanimous feeling of a congregation numbering some twelve hundred was, “That’s the man we want.” No delay was allowed to elapse till he received a regular call. It was accepted; and from that moment his fame has gradually and deservedly advanced. Here he continued for about ten years, till the advent of that remarkable and important epoch in our church history—the Disruption of the Scottish Church—faithfully preaching the great truths of the gospel. All along he had been a stern and uncompromising advocate of non-intrusion doctrines. The thunder of his eloquence on this subject has been throughout the length and breadth of the land re-echoed. Perseveringly, and determinedly, he carried his opposition to the moderate party in the Establishment into every town and hamlet almost in Scotland, and consistently, when the moment of the secession arrived, he was one of the first to renounce his connexion with the State. This he did, drawing nearly the whole of his flock along with him. The Free High Church was soon after erected, since which he has continued as its pastor.

In personal appearance, Mr Macnaughtan is rather below middle stature. He has a well-made firmly-set body, and a graceful carriage. Indeed, we may add, that, to our notion, he is the *beau idéal* of a little man. In the pulpit, or rather on the rostrum, (for there is no pulpit in the Free High Church,) he appears to great advantage. His features are dark and finely chiselled: his forehead expansive, his eye piercing and eloquently flashing around him, his lips thin and slightly curled, indicative of great energy and firmness. He seems to be about forty years of age; a few grey hairs glistening in his dark locks, intimate that his life has been spent “in labours oft,” and, indeed, this were no less than truth, for there are few men who get through a greater amount of business, and yet manage it more methodically and with less noise and bustle. As he ascends the stair on a Sabbath, a dead stillness

pervades the congregation—any murmurs or whispers that may have been running through the house for the last ten minutes (and we regret that the Free High Church is not exempt from this too common fault of gossip in church,) are instantaneously hushed. All eyes are directed to the preacher. Often on entering a strange church, or obtaining a first glimpse of the minister, one begins to doubt the prudence of the step—wishes he had tried some other place, there is so little appearance of anything on the minister's face calculated to awaken expectation. Not so with Mr Macnaughtan. He settles down more firmly in the seat, convinced from the first glance that it will be his own fault if he don't get a good discourse. Nor is such likely to be disappointed. He surveys his congregation; takes up the psalm-book, and gives out, in a strong mellifluous voice, a few verses. He does not then throw the book aside, and sit staring at his flock as we have seen some pastors do, as much as to say, "The psalmody's your work, get on with it as well as you can," but joins in the praise of God along with them; nor is he in the least averse to raising the tune, if the precentor should come short, or fail in his office. His prayer, which follows, is solemn and impressive. He may be said to have a peculiar gift of prayer—of earnest, deep supplication, clothed in the appropriate and beautiful language of scripture. One is never treated to sounding rhapsodies or long-winded, involved, strained efforts at the magniloquent, nor to those rambling incoherent displays which some men rejoice in. From beginning to end you follow him without effort, and without sacrificing the solemnity of worship to the emptiness of sound. We have often noticed that those who excelled in prayer were defective, in some point, as preachers. It is not frequent that the combination of excellence in both gifts is found in one individual. We cannot pretend to say which is the most important of the two—whether that gift—"the key which opens the gate of heaven in the morning and closes it at night"—or the convincing, appealing eloquence that reaches the heart's inmost closet; and it would be wandering out of our province to discuss the point; but this is certain, that Mr Macnaughtan's prayers and discourses will bear comparison

with each other. His style is distinguished by a clear, close, logical acumen. One may obtain few new ideas during one sermon, but these few are brought home fresh and forcible. No point is left at a peradventure—nothing in a state of uncertainty. One may concur in what he says, or may differ from him, but away one must go without a doubt of what he wished to understand, and of every argument which the preacher employed to enforce the importance of the subject. He never loses sight of his subject, nor allows his hearers to do so; his text, whatever it may be, is kept in view, and the divisions of his sermon are to be found in it, and this is saying more than the utmost stretch of our charity will allow us to admit regarding the one-half of sermons. United to a bold and vigorous fancy, he is possessed of great powers of close metaphysical reasoning, and the ability, however difficult the ground he occupies, of so simplifying his subject, that the slowest understanding may follow him. This is one excellent feature in all his discourses—the bottom of his subject is seen. Many suppose that this virtue, so rarely possessed, of being able to accommodate a subject to any mind, betrays the shallowness of the preacher. Never was a more mistaken idea. Yet there are hundreds who, after hearing a confused jargon of sound and sense—“all luminous yet no light”—which might as well have remained in its original chaos, as be brought forth for any good—ready to laud it to the skies. “The pebbles at the bottom of the deep pool may be seen, while you cannot penetrate through the shallow, noisy gutter.” His language is chaste and simple, often highly poetic, rising to sublimity, as he dilates on some favourite theme. Unlike the short, graphic sentences of Dr Hamilton of Leeds, skipping one after another like grasshoppers, those of Mr Macnaughtan are long, and often involved, suited, however, to his peculiar style. Yet, though this forms a great barrier to the popularity of his printed discourses, one does not find fault with them. On hearing him, one rather likes them. Their length does not obscure their meaning. The hearer is never obliged to pause and ask what that sentence meant, or to try the re-construction of it, puzzling the brain to extort the sense or connection out of it. His manner in the pulpit is

dignified and impressive; his action graceful and appropriate. There is no straining at effect, no torturing of the body into hideous postures, or still more hideous grins, disfiguring the countenance. All is unstudied and natural. His voice is strong, clear, and regular, without being injured by that affected, disgusting drawl, or twang, which so many preachers seem to think adds a degree of sanctity to speech. He possesses complete command of it; even at its highest pitch—and we have heard it ringing through the largest churches in Scotland, till the hearts of the hearers thrilled within them—it is completely under his mastery. Save when delivering controversial discourses, he rarely or never reads, seldom even employs notes; yet one never finds him stumbling or breaking down, or employing inappropriate language. His voice, as he commences, is at first low; it gradually rises with the development of his subject; his action increases till he reaches a climax—a very torrent of words thundered forth eloquently, and at times awfully. “Fire baptised sentences” roll at the heels of each other in quick succession—every eye is rivetted, every heart trembling, every sound hushed; the tear is trickling down his own cheek, it is rolling over the face of many a hearer; quick, low sobs may be detected in the silence, deep-drawn from some touched conscience: the preacher’s voice still rises—rises with the language of inspiration; some solemn Bible passage crowns the whole—a deep amen—and he is silent. Often have we sat under such passages as these, with breath suspended, waiting for the close. All the time he preaches, his eye is never off his congregation. It flashes forth sternly at them, pew by pew. No sleeper, inattentive or disorderly hearer, escapes notice; and we believe it is no unusual thing to hear him stop abruptly, and order that man or woman to be wakened up, or mark out a restless individual. How often do we find the effect of a good sermon marred or injured at its close, by a needless repetition or clumsy patching up of its substance to create effect, or by a twisted, tortured effort at a second application of it, accompanied by a fragmentary repetition of the already exhausted arguments. Mr Macnaughtan always avoids this. He closes the book, a single sentence or quotation more, he is done, leaving it to produce

its own effect, which it never fails to do, the mind being undistracted by wading through an unsatisfactory effort at further enforcement.

Were we called upon to trace a resemblance betwixt the subject of our sketch and any other preacher, we should say that in many respects in an eminent degree, he resembles the late Dr Andrew Thomson of Edinburgh. True, there is not the same stamp of lofty genius that glows upon the memory of Thomson, the same lofty grasp of intellect, the same gigantic mind, shadowed forth in Mr Macnaughtan; but there is much of the same manliness of independent thought, much of that fearless intrepidity of action that characterised the great apostle of freedom. The leading principle of Mr Macnaughtan's mind, reflected in his life, is determination. A fearless energy of purpose has ever distinguished him from the crowd of other men who surround him. He never is lukewarm on any subject, never half a friend and half a foe. What he undertakes, he does heartily—what he opposes, openly and sternly; what he advocates, with all his soul; what he condemns, emphatically. One knows at once what side he is on, and what to expect from him. Joined to this characteristic there is yet another point of resemblance—his controversial powers. This is Mr Macnaughtan's *forte*. Whether wielding the “wooden sword of Harlequin or the club of Hercules”—whether scattering the stinging arrows of satire or ridicule, or employing the heavier metal of logical argument, the hand of a master is visible. On the platform, in the pulpit, or with the pen, he is equally at home, if the watchword is war. At college he was distinguished as a wrangler. Later, when the memorable shibboleth of party on the Voluntary and State Church question echoed through the land, he was one of the sturdiest and most unmerciful assailants of the Voluntary cause. Then followed his onslaught on Popery—a series of lectures on the errors of the Romish Church, which led to a pamphlet warfare with the late Rev. Mr Bremner of Paisley. Afterwards succeeded the ever-memorable causes which hastened the disruption of the Scottish Church, and which we have already noticed. But to go over all the controversies in which he has been actively engaged is a matter that would occupy too wide

a space for the limits of our present notice. Nor are we disposed to enter into any disquisition on the errors of judgment which have been laid to the charge of Mr Macnaughtan in some of these matters. Charity to both parties must lead us to pass over errors in both bodies; for, it has always proved the case, that in the acrimony and bitterness of party warfare many things have been said and done, by those contending, which in cool blood and on after reflection must look both ridiculous and wrong. However strong the animosity which existed during the reign of these two great questions which agitated the very heart of Britain—the Voluntary and Free Church controversies—and however merciless Mr Macnaughtan's argumentative firebrands may have been scattered, we think that there is none, however much opposed to him, will charge him with having been an unfair or dishonest adversary. No opponent will, we think, venture to assert his want of candour, or any injustice or unfairness done to his arguments. Mr Macnaughtan—and the admission comes from one opposed to him in many matters—never descended to buffoonery nor garbled and twisted the arguments of his adversary out of their proper legitimate meaning, to answer a party end, so far as we have ever been able to trace his proceedings. Of late years, now that the volcanic fire of controversy has burnt low, his views, if they have not undergone a change, have at least in some points become considerably modified. There seems to be more of the liberal enlightened principle of Christian love, forbearance, and unanimity glowing in his actions. May it long increase!

In private life his manner is pleasant and engaging. Though in public a stern decision characterises his actions, in the family circle, or amongst friends, the cheerful, good-humoured, easy manner he assumes wins esteem at once. In public, he is the pastor; in private, the friend and adviser. No better evidence of this is needed than exists in the strong attachment entertained by his flock towards him. Young and old, rich and poor of them look up to him with love, reverence, and esteem. Indeed, we have sometimes thought this feeling was carried too far—so far that the pastor became the hero, the idol of the congregation; but this is the safest side to find an

error on. We remember when, shortly after the disruption, he had received a call to Leith, the consternation and dismay the probability of his acceptance of it spread amongst them. A friend happened, one evening about that time, to pass the Old Low Church, where Mr Macnaughtan's congregation assembled till their new house was erected. There had been a meeting in the church that night—a very sad one—of the congregation, to consider means to induce the minister to remain in Paisley. At the church gate, there was a girl standing sobbing, like to break her heart. The passenger stopped and inquired, "What ails ye, lassie?—why are ye greeting that way?" "Oh, it's Mr Macnaughtan!" "Mr Macnaughtan! what has he done to you?" "Oh, sir," she replied, like Niobe, in tears, "he's brocht us oot o' Egypt, an' noo gaun to leave us in the wilderness!" and the tears broke out afresh. Though this anecdote in itself may appear silly enough, still it affords, regarded in a proper light, no small evidence of the strength of that attachment which even the humblest of Mr Macnaughtan's congregation entertain towards him. During the course of his ministry, he has received several invitations to other fields of labour, preferable, in many respects, to Paisley. At present, he has one, we believe, from London, with what chance of acceptance we do not know; but there are many men whom Paisley could better spare than the subject of our sketch.

AUGUST 7, 1847.



D. S. Buchan

OCT 851

GLASGOW.

REV. GEORGE JEFFREY,

LONDON ROAD.

THERE is a certain class of men who never seem to grow old. Years pass over their heads, indeed, and do not fail to drop down their less or larger flakes of snow, nor to plough deeper or shallower wrinkles on their brows. But their feelings, their heart, their blood, their very looks and motions, continue young. The causes of this are, we suspect, manifold. In some it springs from a certain elasticity and buoyancy of body—they seem made to dance through life—and their hop, step, and jump-like motion begun at the cradle, ends only with the tomb. In others it springs from a child-like simplicity of character and of mind, a simplicity which, though seeming soft as the down of the thistle or the foam of the wave, is yet hard as the white marble, and will not yield to all the influences of a tortuous and heartless world. In a third class it is the result of carefully preserving the tastes and habits of boyhood from its innocence and horror of guilt, down to its sweet tooth and liking for raw turnips.

All poets, too, are young, and always young. Genius is just the union of great intellect with perpetual youth; the head of a poet grows grey, but his heart can never grow old; his imagination may even lose some of its fire and freshness, but as soon may the sun become weary of shining as his mind cease to ray out more or less the fervour and the feeling which are essential to his nature. No surer mark of a genuine genius than this. We hear of men being *born* poets. No one ever was. There is no poetry in the infant eye—none in his bitter tears—none in the cry, by which he proclaims that

he smells the air; the cold seed, indeed, of poetry is in that infant, but whether it shall ever warm into the life or expand into the blossoms of genius, depends upon a thousand circumstances, including the contagion of the faces which meet his opening countenance, the scenery which salutes his early eye, the education he receives, the companions who surround him, the books which wreath their silent chains around his imagination, and the passions which lurk or blaze up in his soul. But once a poet always a poet. "Call no man happy till he be dead." Call no man a poet till he be old. Not till then can you tell whether his vein has been merely the heat of young blood, the escape of early passions, the echo of early reading, or the effect of an irresistible afflatus. Yes, all poets are essentially young. Look at yonder bard, grey-haired at twenty-eight, bent under a load of premature sorrow, apparently dying of age! Is he young? He is; look at his eye, still ever and anon elate with childish delight, as a strong sunbeam glints into his darkened room, or as the rainbow suddenly spans the window of his sick chamber. Feel the pressure of his hand all glowing and burning, and you feel that the man is still young. And how much more intensely would you see the same, could you but behold his heart reflecting in its red stillness as in a mirror of love, all being, from divinity to the fly, which is murmuring unhindered amid his wild neglected hairs; or behold yon poet who has seen some sixty summers—he is stone blind—his forehead is written over with wrinkles—his white hair shines like mountain snow. Is he old? No. his soul is sixteen though his body be sixty—his imagination winged as luxuriantly as when it led him through the shady dingles and bosky bowers of that immortal wood where Comus held his mysteries, is traversing the bowers of Eden, and floating above the crystal waters of the river of God. He has renewed his youth like the eagles. A grey *souled* genius! There is no such being in the world. Age bedlins not the eye of true insight. "Time writes no wrinkle on its brow," any more than on the azure brow of ocean. Strange years intermeddle not with its joy, nor add much to its sorrow. What has it to do with time, which thirsts after the infinite, and at every movement of its powers stretches toward the Eternal?

These remarks may serve as a cool garden arch to introduce us to the subject of our present sketch, who unites much youthful freshness to much manly vigour. The Rev. George Jeffrey possesses one of the most ingenuous and open of countenances, has all a boy's frankness of manner, buoyancy of gait, animation of animal spirits, and a joyous ringing laugh which it does one's very heart good to hear. We knew him when a youth in his first session at college, and really know no difference on him since. Fifteen years have left him the same frank, cordial, warm-hearted being that he was then, and he may say, "let fifty pass, they'll find no change in me." His mind, indeed, has expanded, his knowledge increased, his powers matured, but his heart and manner are precisely the same. In this how much does he differ from the race of mankind! One is separated from persons while still in the bloom of youth. One meets them years afterwards, and, but for their features and form, would imagine they had been changed. All their natural manner is spirited away—they have become cold, stiff, formal—their eye has lost its speculation—they take your hand as if it were a lump of mud—perhaps a mangled English accent adds to their strangeness. If you allude jestingly to the events of former years they look grave and distant, and bid you at last farewell, as if they felt themselves standing at the point of divergence between the broad and the narrow roads, and you cannot doubt for a moment whither they conceive themselves bound. "I see you upwards cast your eyes—ye ken the road." George Jeffrey is none of those solemn twaddlers. He is a plain, blunt, straightforward friendly man, as full of generous impulses as when he was a boy, but possessed of sufficient wisdom and knowledge of mankind properly to curb and regulate them.

His two leading faculties are intuitive sagacity and geniality of spirit. His mind does not work by any round about process; it leaps at once upon the point. He chooses his side of a question by a kind of instinct, and he generally chooses right. We love this intuitive quality—it is worth cart loads of that low, logical faculty, which is so much prized in the present day, that traces out a subject as a man would follow a fugitive in the wilderness, by external walks and foot prints,

by the evidence of dishevelled bushes and broken branches. The other is the sure scent of a bloodhound, tracking its victim through the finer medium of the air, and working equally well when the sun is on the path and when darkness has blotted out every vestige and foot-print. The subject of this sketch can indeed reason when he pleases, and reason well, but he forms his opinions apart from, and independent of, the logical relations of subjects—he brings them at once to the touchstone of his instinctive sense and glowing heart, and judges of them accordingly. Logic we hold to stand in the same category among intellectual powers or processes that prudence does among the virtues. It is, like it, a useful guard and defence, but it is negative in its character, and ought, though it does not always, bow the head when higher powers appear on the field. A generous impulse tramples often prudential motives in the dust. A great, sudden thought rends sometimes logical formulæ in sunder, as did the arms of Samson the new ropes of the Philistines.

Akin with this instinctive sagacity is a genial and enthusiastic temperament—two things which indeed generally go together. We will not settle the knotty point whether Mr Jeffrey has genius, lest, should we deny it, he should assure us (and we have heard of such things) on his own authority that he has, and who should know better than himself? But his intellect is certainly steeped in the genial nature. Hence his ardent enthusiasm—an enthusiasm so great that it appears to colder spirits almost foolish and absurd. Hence the self-forgetting and self-abandoning spirit with which he praises those authors and friends whom he loves. Hence the forcible and rapid fervour of his style and of his manner of public address; and hence the zeal with which he throws himself, head and heart foremost, into any cause, however peculiar and unpopular it may be. And yet it is curious to remark how much prudence he manages to blend with his zeal and enthusiasm. As in his face, with all its transparent openness, there is a certain sharp and knowing look, which proclaims him no simpleton, so there is method in his management of the measures he supports, however extreme and violent they may appear to many. There, for instance, is the question of total

abstinence, of which he is an ardent supporter. We have, in fact, met with few endurable teetotallers but himself. *He* is not eternally intruding the subject into every company and conversation. *His* face does not blacken, as if he were seized with a fit of apoplexy, at the entrance of the wine decanters. *His* fingers do not shrink shiveringly from handing them about, as if he were lending a lift to the golden calves, in their rounds, from Dan to Beersheba. His conversation is not principally composed of scraps of speeches on the favourite theme, nor does he ever inflict entire lectures upon the ill-fated audience, who wish the lecturer away to practice his total abstinence in the Red Sea. Himself, a firm, conscientious, and most consistent abstainer, Mr Jeffrey has too much charity and good sense to call every man an infidel or a drunkard who does not see the matter at the same angle of vision with himself, and knows full well how much this of all causes has been hurt by its weak and windy, or its rude and brutal, or its fierce and intolerant advocacy, and that there is too much truth in the taunt that total abstinence, as Dr Johnson said of patriotism, is often the last refuge of a scoundrel.

Mr Jeffrey's mind is peculiarly distinguished by its activity. You see this in his phrenological development. His brow is not particularly large, but it proclaims a mind in a state of constant and happy activity, tidings which are amply confirmed by the expression of his eye, the aspect of his body, and all the habits of his life. Hence, with all his fire and enthusiasm, he is a most practical man, one of the best young men of business in the United Presbyterian body. He is an admirable Presbytery Clerk—his punctuality, activity, liveliness, and *bon hommie* constitute him, perhaps, the best ministerial teacher of youth in the west. At the Synod one cannot be without seeing his curly head (for he is a "curled darling"), his frank face, and his elastic gait, bustling about, now threading the crowded passages, now exalted on matters of high import beside the Synod Clerks, and anon diving down some of the staircases leading to those obscure recesses where committees do convene and bear on their shoulders the Atlantean weight of synodical business.

As a preacher, Mr Jeffrey is uniformly animated. The

moment he begins, out comes a rushing stream or torrent of genuine ardour, which continues, without the slightest intermission, to the close. The great error of this is, that his manner and utterance, being all along pitched on the same key, produce the effect of monotony. Consequently, he comes to a close, but never to a climax. His rapidity, force, and fluency are wonderful, but the wonder does not increase, after the first particular. He reminds us somewhat of a gig-horse that once bore us, whose blood seemed absolute fire, whose breath you were disposed to shun, lest you should be singed, and who, the moment that the reins were loosened, rushed away as if pursued by the furies, "swallowing the ground for fierceness and rage," and who, evidently, if unchecked, would have ran on till death. Such a demon in *Houghuhym* shape we never fell in with. Mr Jeffrey pursues a similar neck-or-nothing pace, although his fire is never of a wild or frenzied kind. He has sometimes been accused of imitating Dr Chalmers; and certainly there are tones in his voice, accents in his pronunciation, motions in his body, and expressions in his style, which reveal one who has unconsciously imbibed much from the great master. But apart from many other differentia, he has not those regularly ascending bursts which have ever been charged as proofs of artifice on the part of Dr C., although we imagine they rather sprung from the natural motion of his mind. Like all runners, he began slowly, increased his speed as he went on, frequently paused to take breath, and proceeded again at a rate steadily and cumulatively accelerating toward a grand finale. It had been otherwise had he reached his maximum of speed at the first heat, or if the commencement of his last run had been precisely at the same pace with the commencement of his first. Our friend, on the other hand, commences at the gallop, and at the gallop continues to the end.

His style is less correct or elegant than rhythmical and rounded. It is less pointed than dispread. His sentences are generally long, sometimes loose and straggling, but always full of liveliness, force, and rapid flow. Sometimes in striving to keep up the uniform rush of language, he has landed in the bathos. We have heard of him closing a very solemn and

powerful sermon, by exhorting his audience to holiness, as they would avoid the “*everlasting* torments of an *eternal* hell.” Perhaps, indeed, this multiplication of perdition, this (to use heraldic language) charging brimstone on brimstone was only a lapsus linguæ.

As a lecturer and platform orator, Mr Jeffrey is a great favourite in Glasgow. His well-known fearlessness and honesty, his frankness and obliging disposition, his fondness for the forlorn hope, the readiness with which, without gloves, he goes forward, and from the nettle-danger plucks the flower safely, while the timid and temporising around are hesitating, and hawking, halving their doubts, quartering their scruples, and consulting even twopenny gods in the market-place, as to times and seasons, ways and means, and prudence and expediency, and so forth, not to speak of his readiness and manly eloquence—all recommend him to those who can think for themselves, and are willing to weigh independent thoughts against money-bags, or wind-bags, or great names, though piled up to the horizon, and to stake their all on the upshot. We can point to two clergymen at least who have exempted themselves from the influences of such bastard aristocracy as may be found even in Glasgow—one the subject of this sketch, and another, if he would but fully speak out his mind—strong, plain, gifted William Anderson.

Mr Jeffrey’s sole publication is a lecture recently delivered in Edinburgh, at the request of the Free Church Anti-slavery Society. We heard it delivered, and liked it much as a clear and vigorous exposé of the enormities which American Christianity perpetrates or hugs to her bosom. It hit the subject between wind and water. It did not repel the timid, nor did it disappoint the firm and fearless. It was at once milk for babes and strong meat for those of full age. Hence even the Free Church Society took it in sweetly, and consented, without a scruple, to adopt it as theirs when it was published. Hence certain milk and water periodicals while passing by in silent contempt still more thorough-going exposures of the evil, such as that of the pen of Nelson of Belfast, gave this not more praise than it certainly deserved. The subject is one which Mr Jeffrey has carefully studied, and to which he does great

justice. It is, as a piece of composition, irregular and imperfect; but no one can read it without his heart heaving and his blood boiling at the facts it reveals, and the beat of righteous indignation is audible in its every line.

Mr Jeffrey was settled in London Road in the year 1838. He found "a beggarly account of empty boxes," but has, by perseverance, talent, energy, and that honesty which is the best policy, reared a most respectable congregation, amounting, we imagine, to more than 700 members. He is deservedly much admired by his congregation, and beloved by his many friends. He is allied by marriage with Dr Ritchie, whom in many points he resembles. If the son-in-law do not equal his father in versatility of powers, or in that matchless vein of original humour which distinguishes him, he promises to be a more useful minister, and bids fair to rival him in that rather uncommon quality which drew forth the admiration of Pope and Burns, and makes the latter exclaim,—

"Princes and lords are but the breath of kings,
An honest man's the noblest (*and scarcest*) work of God."

AUGUST 14, 1847.



GLASGOW.

REV. JOHN FORBES, D.D. & LL.D.,

FREE ST PAUL'S.

THE adaptation of Christianity to men of every country and clime has, justly, been considered one of the most potent evidences of its Divine origin. Without destroying individual or national peculiarities, it assimilates men of every age, and rank, and condition, into the image of its heavenly Founder. Nor is its adaptation to all varieties of mind less remarkable. The mind of a Newton is entranced with its sublimities, while the unlettered peasant weeps over its simple and wondrous tale. The entrusting of men, of passions common to humanity, with the message of mercy, is a manifestation of the wisdom and knowledge of God, and the employing of persons of all possible variety of natural, mental, and moral endowment, to circulate the "glad tidings," is an arrangement which must commend itself to every intelligent man. Who has not been struck to see one ignorant of every other subject, both learned and eloquent, regarding the scheme of human redemption. The unlettered, untitled, and unsent—by man—missionary, who can speak only his own tongue, and that imperfectly, often in a barn has made himself felt by his rustic audience, and awakened in them thought and feeling which shall return to quiescence no more, but flow on till they lose themselves in Him who is light and love. The rhetorician may scowl as every one of his rules is violated—the logician may see nothing proved—but there is an internal process going on—minds are receiving an impetus which may impel them on through a long career of usefulness and honour, while they turn many to righteousness,

who along with them shall finally shine with a brightness which shall obscure the meridian sun. "Not many wise men after the flesh are called," and, consequently, not many who occupy a first place in the ranks of mind are employed in proclaiming the gospel. There have, however, in every age, been preachers who have occupied a high place among the learned and eloquent, and accomplished portion of the race—men who, while they hold the same views, as those less endowed, of the rudiments of the gospel, take a wider and stronger grasp of the great mysteries. These are equally familiar with the great facts of the gospel; but they are able to embrace more comprehensive views of the Divine character and government, and unfold more fully "the manifold wisdom of God." They can trace the great principles of the Divine administration—the mighty analogies which obtain throughout the three great departments of creation, providence, and redemption. They not only understand and appreciate the announcements of scripture, but they hear the voice of God alike in the tempest and in the whisperings of the gentle breeze. As they look on the circle and examine its proportions, they discover some of those great laws according to which the Divine administration is conducted. They look on these heavens, and while many view them merely as a gorgeous roof to cover this world, they see them redolent with worlds where all the activities of life go forward, and where social and sweet affections have their home, and where the universal Creator makes himself known and felt by intelligent and happy worshippers.

Among this class of preachers every one, who knows anything of the minister of Free St Paul's, willingly concedes him a place. He is not only the devout Christian—he is also the man of science and of learning. He has long sustained a high position among masters of the abstract sciences. In the science of magnitude, proportion, and number, he is thoroughly versed. His works on these subjects have received the sanction of the most competent judges, and have been of incalculable value to many a student. Strange though it may appear, it is not the less true that a knowledge of the abstract sciences seems almost incompatible with a ready or eloquent utterance. The man who has never subjected his thoughts to the severity

and strictness of mathematical demonstration will find little difficulty in seizing language in which to embody his ideas, but those accustomed to arrive at remote conclusions, by adhering to strict definitions, and by using language in entire accordance with these, will weigh their words well, and rather stop short than vitiate their ratiocination. It has been often observed that even one session's study of geometry has shorn the young orator of all his flowers and similies. Those accustomed to listen to him when he knew as much of the *pons asinorum* as he did of the geology of the moon, and were enraptured with his dazzling periods and glowing and fiery elocution, are shocked to find, as he emerges from the crucible of Euclid, that he has become a "dry stick." His Johnsonian sentences, and his Hervian descriptions have given place to abrupt sayings couched in simple phraseology. Alas! how fallen in the eyes of those who come to listen to a speaker for the purpose of being made merely to gaze and to gape, without the trouble of thinking or the excitement of feeling. To this general rule Dr Forbes can scarcely be considered an exception. He can express himself with propriety and with fluency, but to the *furor* of the orator he is an utter stranger. Without notes he can speak unhesitatingly for any given time, and occasionally his style becomes animated and elegant, but he can make no approaches to the eloquence of the man who knows not but the moon, at his father's door, is the shield of Wallace hung up on a distant pole, and who conscientiously believes that the earth is a level surface surrounded with high walls to keep the natives from tumbling over. We repeat it, that he who knows nothing of the quadrant or differential calculus, or of any one science, will astonish and delight many an audience that would deem the accomplished minister of Free St Paul's an uninteresting preacher. While on the article of speaking, we may state that, for a number of years, Dr Forbes generally read his sermons from carefully prepared manuscripts, but since the disruption he often uses no notes whatever. With all deference to the majority, who may think otherwise, we consider the doctor has committed an error. Some preachers ought not to use notes and some ought not to want them, and among the latter we think the subject of our sketch must be assigned his

place. His calm, philosophic, profound mind demands to be allowed to put down its thoughts leisurely and in order to be able to state them neatly and elegantly. Violence is done to such a mind when it is compelled to produce or reproduce thought with the rapidity necessary for a public speaker. It requires to feel its way, to examine with care the different aspects and bearings of its own productions. To compel it to give its thoughts to an assembly in any other manner than through a carefully prepared phraseology does it a violence and a wrong which it is impossible to calculate.

As Dr Forbes has made himself well known through the press, it is not our intention to occupy space with any lengthened details of his usual pulpit appearances. We have oftener than once listened with pleasure to his accurate instructions. On the forenoon of Sabbath week he was in his pulpit at five minutes past eleven. The congregation was not fully assembled till nearly a quarter past the announced hour. After a few verses were sung, a prayer, remarkable for its simple and experimental character, was offered. We have been present when prayers, which never engaged the thought or feeling of an audience, were *said*. Despite the efforts of the most devout, it is impossible to view them as other than a mere pantomime. On the occasion in question the most apathetic could not but feel an interest. The feelings, affections, and desires were all finely expressed. The only defect we felt was a lack of order. Some topics were oftener than once introduced, and others introduced in an unnatural connection. A chapter was then read, and, after the second singing, 1 Pet. iii. 13—15, was read as the subject of lecture, "Who is he will harm you," &c. The lecturer commenced by stating that the cause of Christ in its infancy had to contend with peculiar trials. Christ had forewarned his disciples of the sufferings to which they would be subjected, and recommended that they should count the cost before they became his followers. Their very sufferings, however, qualified them for being witnesses for the truth. These made their sincerity manifest. A cause which involves such privations will be embraced only by those who have a hearty belief in its truth. In making known their testimony in the midst of

opposition, consolations were imparted that otherwise would not have been needed. The word of God is adapted to all times in which the church may be cast. It assumes the church is afflicted, and there are consolations accordingly provided. Suffering, if it impedes the spread of Christianity, makes it more intense. Grace is given to meet and to bear the trials. After some other preliminary remarks, the lecturer proceeded to inquire into the scope of the question, "Who is he who will harm you if ye be followers of that which is good?" The question, he said, might be viewed, 1st, as pointing to the effects of true goodness even on the wicked. In this sense it might be considered a challenge. Who can touch real goodness? If a man's ways please the Lord, his enemies will be at peace with him. A natural conscience rebukes the persecutor when he injures the unoffending and patient, and, in some cases, has converted the enemy into a friend. The power of goodness has often been more than a match for the most hostile. The question, 2dly, may be referred to the enemies of Christ and of his cause. Who are the enemies? what their name, their character, or their power? Is there anything in their position which would make it desirable, and induce to join them? Probably the question may be meant to awaken pity for them as actuated by ignorance and prejudice, and under the influence of Satan. Fear them not, for, at worst, they can only kill the body. The question, 3dly, is designed to suggest the power of God as engaged to protect his people. It points to the true source of all consolation and support. Who is against you if God is for you? If any suffer with him it is that they may be glorified together. In illustrating the 14th and 15th verses, the lecturer quoted Isaiah viii. 13, as the passage quoted by Peter, and pointed out the connection in which it stood in Isaiah, as illustrative of the meaning attached to it by Peter. The lecturer then pointed out the antidote against all fear. The sanctifying the Lord God in the heart, and the confidence that his name is the strong tower in which his people are all safe. He concluded by referring to the effects of meekness and kindness on those who oppose themselves, and directed to imitate the meekness and gentleness of Christ. The lecturer commenced at twenty-five minutes

to twelve, and ended at twenty minutes to one, having occupied an hour and five minutes.

As already hinted, the language of the preacher is simple and laconic, and, consequently, he embodies a great deal of matter in each discourse. As might be expected, from his knowledge of the abstract sciences, he adheres strictly to his subject. The only difficulty the hearer experiences is to follow the principles which he illustrates. He lays hold of the leading ideas, the principles involved, and illustrates them with much care. The great defect, however, is in his not stating, so intelligibly as might be done, the principles he is discussing. He sees them almost intuitively, and assumes others to do the same; whereas they have often great difficulty to understand the bearing of a particular illustration on the subject under discussion. In a word, he assumes too much on both the knowledge and mental sagacity of his people, and leaves them to learn or infer what he should broadly and palpably state. The doctor embodies too much truth in a sermon. No man, unless a perfect gormandiser, could devour the Benjamin messes he places before his hearers. In this respect his preaching forms a direct contrast with that of Dr Chalmers. He was continually dividing and subdividing his matter till, at length, it became almost diluted, but the subject of our sketch is heaping up the dishes of his auditors when they can do little else than gaze in mute surprise over the gorgeous repast. Dr Chalmers would have supplied the world for a whole twelve-month with one meal of Dr Forbes'. It is impossible to describe the effect of this weekly surfeit on an audience. Some will loathe the rich fare, others will partake but not digest, and those of full age only are able to properly use "the strong meat." It would, however, be an immense improvement in the doctor's preaching would he devote a part of the time spent in catering such a superabundance of provision to divide and season it. Such "lapfulls" are enough to destroy the best mental stomach, but were he to serve up his wholesome fare along with lettuces or other productions of the garden, he might nourish his people better and save one half his provisions. Few can stand a perpetual feast. It leads to imbecility or loathing.

The appearance of Dr Forbes deserves some notice. We have not seen a man of talent more apparently at peace with everybody and with himself. As he reclines at his ease during singing not a thought seems to pass his fresh countenance, not a smile to play on his lip, not a care to lower his brow, but there he sits the very impersonification of the passive virtues. When he begins to speak the channels of thought and feeling begin to flow and overflow. His countenance speaks more eloquently than his tongue.

Dr Forbes has published on a variety of subjects. Besides a number of discourses published—some by request and some, we apprehend, without request—in the Scottish Pulpit and otherwise, his scientific works are well and favourably known. His book on the Differential and Integral Calculus, derived synthetically from an original principle, proves him a master in the abstract sciences, and while his sermons prove that he has a heart, this demonstrates that he has a mind vigorous and powerful. In a volume published in 1840 on the Headship of Christ, which includes lectures by a number of clergymen of the Established Church, one by our author, which opens the volume, we consider a good specimen of his style—a style at once stately and accurate, flowing, and highly chaste.

Dr Forbes was born at Dunkeld early in the present century. He was educated at Perth and the university of St Andrew's, and ordained to the ministry in 1827. He was first settled in Hope Park Chapel, Edinburgh, and then removed to Glasgow. In 1843, he left the Established Church along with the greater part of his intelligent and ardently attached people. He now worships with them in a neat church built by their own efforts in Cathedral Street, and there ministers to a numerous and affectionate people, who, as far as we can learn, make him the full allowance of salary he had in connexion with the Established Church. Long may the congregation of Free St Paul's enjoy the ministrations of their learned and accomplished pastor. Dr Forbes received his diploma of D.D. from the university of St Andrew's and the degree of LL.D. from that of Glasgow.

REV. ALEXANDER S. PATTERSON,

HUTCHESONTOWN FREE CHURCH.

IN Hospital Street stands Hutchesontown Free Church, in which the Reverend gentleman, whose name is at the head of our present sketch, ministers with great acceptance to an attached congregation. There is nothing of a formal or affected character either in Mr Patterson's mode of conducting public worship, or in his style of preaching. His prayers are truly edifying, being offered up in simple and Scriptural language; and while they include all the various topics appropriate to the supplications of the sanctuary, they are never protracted, as is the case with too many of our clergymen, to an unreasonable or wearisome length. His preaching is practical and thoroughly evangelical; and, in all his pulpit ministrations, he shows himself to be, indeed, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Mr Patterson's text, last Sabbath afternoon, was Gal. vi. 9, first clause of the verse: "Let us not be weary in well doing." From this comprehensive subject he preached a most excellent and impressive sermon. He commenced by saying that the words well doing as here used, denote Christian beneficence, and belong to that class of words which applies to those actions of men which have for their object especially the promotion of the welfare of the church and of the world, a meaning rendered probable by the verse which immediately follows that of the text: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The principle of the obligation involved in the text is



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universal, extending to every act and enterprise of the Christian life. Hence the doleful cry of the prophet of old: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away." And so too those monitory words of our Saviour: "No man having put his hand to the plough and looking back, is fit for the kingdom of God;" and also that comprehensive admonition of the apostle: Be ye steadfast, immovable, always abounding in the work of the Lord."

In illustrating and opening up the subject, he said three questions require to be asked and answered. 1st, How is it that some grow weary in well-doing? 2d, Why should we not grow weary in well-doing? And 3d, How may we guard ourselves against growing weary in well-doing?

Under the first question he applied the subject, 1st, to the case of impenitent and unbelieving sinners. And 2d, To that of renewed souls. In proceeding to illustrate the former case, he said, it was necessary to guard against two dangerous mistakes. In the first place, we are not to suppose that such men as are impenitent and unbelieving ever attempt a comprehensive and consistent course of well-doing at all. It is one of their characteristics that their course of well-doing is miserably partial, and that even when disposed to good actions they pick and choose out for themselves only those principles which most easily harmonize with, and accommodate themselves to, the tastes, desires, and appetites of their carnal mind. And secondly, we must guard against the mistake that there is any virtue in the sight of God on the part of unbelieving and impenitent men, even when they do those things which are in themselves right, and which, if guided by pure and proper motives, would be acceptable in the eye of the great Creator. Two things are requisite for the acceptability of a man's actions. 1st. They must proceed from right motives, and be prompted by deference to God's authority, by love to God's law, and by a desire to promote God's glory. And 2d, They must be sprinkled with the blood of sacrifice and wrapped round with the righteousness of Christ. The actions of unholy men want these two requisites. But besides that the

well-doing of these men is neither godly nor pleasing to God, they having no foundation of grace in their souls are apt to falter and fail, and soon grow weary in well-doing.

The preacher proceeded to refer to the case of the religious hypocrite, who, among many other reasons, is led from the following principal one, to grow weary in well doing, namely, because hypocrisy will not last for ever, and the persons whom he is most apt to impose upon, being those with whom he is most familiar in the ordinary intercourse of life, are just precisely those who, sooner or later, must find him out.

There are other impenitent and unbelieving sinners who undertake, for a time, religious observances, from a love of excitement and the desire of novelty.

He next referred to the principle of natural benevolence, which sometimes leads men to engage in religious exercises, but which is apt to fail, because it is not strong enough to overcome the disappointments and difficulties of a Christian life, and because carnal benevolence soon discovers that there are spheres more congenial with itself than those of Christian enterprise.

Even in such a matter as the education of little children in the principles of the gospel, such a man will find obstacles in his way where he least expects them. In explaining the elementary portion of the Christian religion, so long as he has to deal only with the mild, and sweet, and gentle part of it, he goes on smoothly enough, but when he comes to speak of the darker mysteries of revelation, of death, and judgment, and eternal condemnation, his own conscience shrinks from the task, and he becomes weary in well-doing.

He also instanced the man who, for reasons of his own, becomes a member of a Christian Church, and for the first time wishes to approach the sacramental table. At the table of our Lord, Christianity shows herself in her most pleasing aspect. But she has another form when she assumes the awful front and majestic dignity of discipline, when it becomes necessary to warn away from that holy feast those who have no business there. It is not at such a time that she puts on her soft and silken garments, her forehead wreathed with roses and her cheek suffused with smiles. And when an

unregenerate man finds that the church takes cognisance of his habits and his life, that religion can be frowning and severe as well as kind and gentle, he sometimes bids Christianity and the church farewell.

On the second view of his first question, the preacher referred to the case of converted and believing men who are sometimes guilty of growing weary in well-doing from two causes—1st, External Temptations; and, 2d, Inward Character. Even when a man occupies a place in the Christian church, and abounds in good works, he is exposed to the influence of the pleasures and pursuits of this present evil world. For example, while he has been in his humble sphere, doing his modest part, he sees some one or other of his companions in early life, who, it may be, sat on the same bench at school with him, long ago, attain the garland of worldly fame, or accumulate a store of worldly wealth, or wield the rod of worldly power, and the influence of these must have their effect upon him.

Great disappointments and discouragements, too, are experienced in the Christian's life, especially in the exercise of religious philanthropy. It is often a thankless task to be speaking of the things of salvation to ears that will not listen, and appealing to hearts that give no response—to be expending one's time and labour apparently in vain—to seem spending words on the winds and throwing money into the waters.

Under this view of the first question, Mr Patterson referred to the inward state of the regenerate mind to which temptations make their appeal. Of themselves, temptations go for nothing, unless there is something in the inner man which has a sympathy with them, and gives them an influence and a hold. Even in the believer, relics of the carnal heart remain, passions and appetites of the natural man still linger, suggesting what is wrong and impelling to evil. Side by side with them, indeed, is faith, through which some have "subdued kingdoms, wrought righteousness," &c. But if the believer fails to pray, if he fails to watch, his faith becomes weak, and is easily over-set by the blasts and storms of this wicked world. Should faith not receive the fuel, which can only be got by prayer and watching, it will flicker, though it will not die—for faith can never die; but what becomes of the believer with a failing,

flickering faith, and powerful and vigorous relics of carnality within, and ten thousand temptations from without? What marvel if he fall away and grow weary in well-doing?

On the second question of the discourse—Why should we not grow weary in well-doing?—the preacher did not enlarge, the subject being pretty well overtaken under his first head. But as encouragements to continue in Christian well-doing, he remarked that we should do so: first, as such a course was in conformity with the will of God, and submission to his holy law; and if God requires us to do well, why should we not stedfastly continue to do so? Secondly, doing well is the noblest course we can pursue. Many things are done in this world which make a man famous, or powerful, or rich; but it is pre-eminently noble to do well, and the noblest thing of all is to continue to do well, though fame, and power, and riches fly. Thirdly, the apostle says, in immediate succession to the text, “In due season we shall reap if we faint not.” God’s way with his servants, indeed, is sometimes to allow them, in this world, to labour as it were in the dark. But in the world to come all shall be made clear; and, oh! what blessedness it will be for a believer there to find that the once ignorant and erring man now shining in his white robes among the angels of heaven, has reached that happy world by his having first taught him the way, or that yonder once poor blinded idolator was enlightened and spiritualised by means of the Bible, which he was instrumental in placing in his hands, or that some other poor child of sin was led from the error of his ways, and now wears a coronet of glory among the blessed hosts of heaven—from his whispering the admonitions and the promises of the gospel into his once unwilling ears. With the bright prospects of glorious results like these believers should go on in their course of well-doing. And God himself has taught them that, although such a course can never purchase or deserve one gleam of the celestial glory, yet in that sublime and transcendental glory it will find its recompense and crown.

On the last question, How may we guard ourselves against wearying in well-doing?—he remarked that the rules were simple. 1st. We must be born again. There was no safety for the sinner so long as he remained in his sins. He must

go to Christ for pardon and to God for grace. 2d. Believers must "watch and pray lest they enter into temptation." They must ask God to enlighten, and guide, and strengthen, and sanctify, and encourage them. 3d. They must realise the considerations stated under the second question treated of in the discourse. 4th. They must "live by the faith of the Son of God," and thus cultivate love to God and to Jesus Christ his Son.

Mr Patterson preaches without notes, nevertheless his sermons bear every mark of being carefully prepared. He is very fluent in delivery, and his gesticulations are few and never extravagant. He addresses his people in the most impressive terms, always anxious to set the doctrines of the gospel in the clearest and most attractive light before them. His discourses are logical, and most perspicuous; and his illustrations, being generally drawn from scripture, come with the greatest force upon his hearers. His divisions are textual and natural, and he omits nothing from his discourses which appears necessary for the proper elucidation of his subject. His elocution is correct, and his enunciation clear; and the great truths of the glorious gospel are developed and explained by him with singular distinctness, and frequently with great effect. Earnest and faithful in expounding the leading articles of the Christian faith, he brings clearly before men their imminent danger as sinners, and their only way of safety in Jesus Christ. In doing so he fulfils the great object of the ministry better than if he was to attempt to lead away men's minds by eccentric displays of fanciful and high-flown language, or endeavour to earn to himself a name for extravagant and flowery pulpit oratory.

His mental faculties are energetic and acute. His reasoning powers are very superior, and his sermons generally are distinguished by conclusive and convincing argument, and are eminently practical. He takes no one-sided view of the gospel, or any of its doctrines, but preaches it in all its fulness, and in all its freeness; opening up and expounding its mysteries in a way at once emphatic and comprehensive, and so as to be easily apprehended by his hearers. His style of thinking is vigorous, and shows evidence that he is possessed of a powerful intellect and a highly cultivated mind. As a lecturer he excels, as his

published lectures testify. The passages and subjects which he takes up for elucidation and exposition, he traces and follows in all their bearings, until he brings out and places in the clearest light their hidden meanings. He is rich in ideas, and has considerable imagination, but it is restrained and regulated by his judgment and taste, both of which are very good.

Altogether, as a preacher, he is liberal and enlightened. The religion which he inculcates is neither narrow nor gloomy, neither bigoted nor intolerant. His general attainments are very high, and he is considered an excellent theological scholar. He very seldom makes an appeal to the feelings of his auditors, or endeavours to touch their imagination or delight their fancy, but contents himself with fixing their attention on, and impressing their minds with, the subject of the text more particularly before them. His manner, altogether, in the pulpit, is marked by fervour and earnestness; two of the most indispensable requisites of a good preacher. His success as a preacher has been highly encouraging.

Mr Patterson is the brother of the late accomplished and lamented John Brown Patterson of Falkirk, and the grandson of the late John Brown of Haddington, whose "Self-Interpreting Bible" is universally known, and many of the additional notes to which were furnished by the subject of this sketch, as well as by his brother John. He is the author of "A Brief Commentary on the first Epistle of St John," published in 1842, and of one on the first Epistle to the Thessalonians, which appeared in 1846. He is also the editor of an edition of the Select Works of Thomas Boston, minister of Ettrick, published in 1844, with a memoir of his life and writings prefixed. To some of the religious periodicals he has likewise contributed valuable and excellent papers. He was ordained in 1837, and was, for about two years, minister of a Presbyterian congregation at Whitehaven. He has been minister of the church in Hutchesontown, where he at present labours, for the last eight years. He lately received a call from the town of St Andrew's, but the Free Presbytery of Glasgow declined to loose him from his present charge.



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REV. JOHN ROXBURGH, M.A.,

FREE ST JOHN'S.

WE have always looked on the congregation which now worships in Free St John's Church with peculiar interest. Viewed as part of the vineyard of the Lord of Hosts, its origin and culture have been very remarkable. The great Husbandman generally enlarges his territories by comparatively simple and silent agencies. He sends forth his servants to cultivate the waste places, and generally, after many years of anxiety and toil, at last fruit is produced. In the present instance, however, a large addition was made, as it were, in a day. A beautiful oasis suddenly appeared in the desert—or rather a lovely island sprung up from the face of the troubled ocean, and speedily was clothed with life, and verdure, and beauty. On soils long under the influence of improvement, we look for ordinary crops; but on the discovery of a new island, or the subjugation of a waste to cultivation, we expect abundant production. On the new soil, the air is balmy and the productions vigorous, and everything wears an air of high health and surpassing loveliness. The congregation now worshipping in Free St John's was formed under the plastic hand of the now immortal Chalmers. Like as some mighty volcanic agency throws an island above the waters, did that master of assemblies command into existence, and order, and vigour, the congregation of St John's. Soon as he lifted up his voice in the spacious building erected for him, he drew from the lowest strata of society, as well as from its higher grades, hundreds of immortal spirits that started into new

existence on his announcement of the life-giving word, and formed themselves into a powerful phalanx, to take the lead for a long time to come in the annals of Christian enterprise. Nor is all the interest we have felt in that congregation occasioned by its origin and connexion with the greatest preacher Scotland, or perhaps the world, ever saw—the culture of the field has been as remarkable as its reclamation. After the spirit of Chalmers had made itself felt in every heart, and wakened feelings and affections no more to slumber, Dr Thomas Brown was opportunely induced to enter on the labours which Chalmers so well began. Men more unlike it had been difficult to find. Chalmers was the hurricane and storm—Brown was the still small voice which followed. Chalmers raised a tempest of emotion almost dangerous—Brown poured oil on the troubled waters, and spake peace to those whom the thunders of a Chalmers had aroused and affrighted. Chalmers touched the fountains of benevolence in many a bosom, and Brown directed the streams into proper channels. Chalmers, with electric force, detached many a rugged stone from the quarry—Brown polished and fitted them to sustain their place in the holy temple. In a word, Chalmers, by the force of his intellect, awakened thought, and Brown directed it into the love of God and patient waiting for Christ. Viewing Chalmers as the great apostle of the poor—the herald of the gospel to our Scottish outcasts—Brown may be considered as Apollos. The former planting, the latter watering, and God giving an increase unprecedented in abundance. On these principles it is easy to explain the piety, and the principle, and the benevolence, which have long characterised the congregation of Free St John's. In point of privilege they have been exalted above their fellows, and hitherto the streams of their love and charity have flown somewhat in unison with these advantages. But Chalmers is not, and Brown is not, and how fares it with that favoured people now? The Husbandman has been singularly kind still. One has been sent to them, who unites, in some good measure, part of the excellencies of both his distinguished predecessors, and who gives promise of untiring labour and abundant usefulness in the great work. Last Sabbath afternoon, on visiting Free St John's, we found

the church as crowded as in former days, and though the gentle and impressive voice (Dr Brown's) that consecrated the building with prayer, and the powerful voice (Dr Chalmers') that there first preached the gospel, were both silent, there prayer is still offered and the gospel still preached, in a manner that throws no discredit on the sacred place. As we entered, the crowded congregation was singing, and singing beautifully, that finest of psalms (the 20th), to the most sacred of tunes (Kilmarnock). Prayer was then offered slowly, emphatically, earnestly, and, after the fashion of the excellent Dr Brown, very lengthily. The second singing being then attended to, Mr Roxburgh gave out for the subject of discourse, Rev. ii., 6, 7—"But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear," &c. The discourse was in the form of a practical exposition of the passage. The preacher commenced by saying, that, among the various forms of address, and the motives and arguments which our Lord employs in this epistle to persuade the church of Ephesus to their duty, he twice has recourse to commendation. While he faithfully exposes men's faults and infirmities, in order to bring them to humiliation and repentance, he delights where there is ground of deserved approval, to add commendation to reproof. And his approval is so expressed as to show what that is which is peculiarly pleasing to him in his people. It is when they are like-minded with himself—hate the things which he hates—love what he loves—rejoice in what is cause of rejoicing to him—and mourn when the interests of his truth and kingdom suffer. There ought to be a consent and sympathy between the Head and the members. This is true holiness—even to be Christ-like. "Let this mind be in you, which was also in Christ Jesus."

The preacher then described the Nicolaitanes, whose principles and practices the Church of Ephesus is applauded for hating. They were the Antinomians of the primitive church. They practised a community of wives, and communicated with the sacrifices of idolators in their idol temples. They are supposed to be the people described in the second Epistle of Peter and the Epistle of Jude, as "walking after the flesh in the lust of uncleanness," &c. When we look to the various and

gross forms of error, and to the abominable principles which, in alluring shape, are zealously propagated, in the present day, among the masses of the population, it would not be difficult to condescend upon those of whom the persons thus described may be considered the prototypes. Yet, while it is the duty of Christians to take notice of, and to confess the sins and errors of their times, and unfeignedly to hate them—they must be careful that their hatred is confined to the sins, and does not extend to the person, of any man—as here, Christ praises the Church of Ephesus because they hated not the Nicolaitanes, but the deeds of the Nicolaitanes.

This part of the subject supplies a useful practical lesson; first, in dealing with ourselves; and, secondly, in dealing with others. 1st, As respects ourselves it reminds us that we may have many good things about us, and yet be in danger to be cut off from Christ. Notwithstanding many praiseworthy features in the conduct and character of the Church of Ephesus, it was not in a safe state before God. It was threatened with the loss of its privileges, and had ultimately the very form of a visible church taken away. Even so, when judgments seem to impend over us as a church and people, we are ready to solace ourselves with the thought that we are so highly distinguished by this or that excellence, and have been, or continue to be, so useful to the accomplishment of such and such good ends—that surely God would not endanger these interests by our removal—just as if the Most High could not do without us—as if we were needful to Him—and as if He could not raise up other instruments that may much more effectually fulfil his purposes. Increased energy and activity—the more full and faithful preaching of the doctrines of the cross—greater attention to the religious instruction of the young—a revived and awakened zeal for the spread of the gospel—these are all favourable symptoms in a church; and, doubtless Christ approves of them. Yet, all these may consist with a decline in love and spirituality, and a want of the spirit of repentance; in which case they will not avert deserved judgments. And it is the same with an individual professor. He may be distinguished by many things which a Christian cannot but admire. He may have many excellent natural affections,

in any amiable dispositions, much charity, much missionary zeal, and yet may Jesus be saying respecting him, "Except he repent, I will come against him quickly." Let us not then content ourselves with anything short of the principal thing—namely, a vital personal union with Christ, a humble walk with God, and the daily exercise of a spirit of sincere and unfeigned repentance for daily sins.

Secondly, as respects our dealings with others, we are taught by the example of Christ, in the case before us, to speak well of them, so far as we may consistently with truth. We must not call evil good; but, on the other hand, neither must we call good evil, nor deny any one the possession of such commendable qualities as do indeed belong to him. No; our duty is to acknowledge them in him, and to praise him for them. This is demanded of us by the ninth commandment, which requires that we bear a true witness of our neighbour. It is required by the law of charity, which "hopeth all things and rejoiceth in the truth." It is exemplified by the apostle, when he says to the Hebrews, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." It is illustrated by the procedure of Christ, who, when he blames this and the other church for the faults with which they were chargeable, acknowledges what good he found among them, saying to one and another, "But this thou hast." Nor is this to be done by way of flattering compliance. No; it may be necessary for the due encouragement of the persons addressed. It may be necessary to preserve them from being so cast down and desponding under trials and rebukes as to interfere injuriously with their duties and progress. And it may be necessary in order to remove from their mind prejudices against their instructors, to assure them of our love and good intentions, and to render the voice of warning and admonition more effectual.

The preacher next proceeded to remark that our Lord, having finished what he had to say to the Church of Ephesus in the way of admonition, now, in conclusion, calls on its members and office-bearers to listen with reverence and obedience to his voice. Jesus speaks of what he had said as spoken by the Spirit—because, now he is at the right hand of the

Father, he does not teach his Church in bodily presence, but by the Spirit, the third person in the glorious Godhead.

Farther, our Lord here teaches us that we have, each and all, a personal interest in what the Spirit said. What he had spoken is to be reverently received, not only by the Ephesians, but by all who have ears to hear. It was not spoken for the benefit of one church only, but of all churches to the end of time: "He that hath an ear (whatever he be, provided only he hath an ear) let him hear," &c.

This exhortation repeated at the close of each of the epistles shows the great practical importance of the duty to which it calls us. It reminds us how vain it is even for Christ to speak, if men's ears are dull of hearing, and their eyes they do close, lest they should see with their eyes, &c.

It is plain from the terms employed, that to hear, in scripture language, has a peculiar signification. One would imagine it impossible for any one having the use of his ears, to be within reach of the gospel sound without hearing. But we are here taught that he may. He may have ears to hear, yet not hear after all. To hear, therefore, in scripture, is not only to listen with the bodily ear, but to be attentive to what is taught, and to feel a lively personal interest in it, with a view to faith and practice. It imports that you hear with prayer for the enlightening influence of the Spirit, with candour and lively faith in the reception of the doctrines of scripture, and with a holy resolution, in the strength of Divine grace, cheerfully to practise what you discover to be duty. According to this interpretation, Lydia was not properly a hearer, until the Lord opened her heart, "that she attended unto the things (not the mere words, but the things) which were spoken of Paul." Any other hearing than this manifestly does not deserve the name. Instead of leading to eternal life, it increases the hearer's sin and condemnation. Instead of a savour of life unto life, it is a savour of death unto death, and yet, is it not to be feared that this is the kind of hearing most common in our congregations. Look for an answer to the effects of the word from the generality of our hearers. After years of patient teaching is there found a proportionate increase in knowledge, and faith, and obedience. Or do not the great majority, on the

contrary, remain the same, as regards blindness of understanding, hardness of heart, and carelessness of life—giving occasion too often to their spiritual instructors to complain of them, “like the children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you and ye have not lamented.”

There is thus a distinction of hearers implied in the twofold text; and to the peculiar features of the one class, and of the other, we would all do well seriously to attend. The one class, however paradoxical the expression, may be termed deaf hearers—deaf spiritually: the other class may be styled hearing hearers. The one class bring to the sanctuary the bodily organ of hearing only: the other class bring also the inward, spiritual ears of the heart, pricked and opened by the spirit of grace. The one class are content with the outward form of hearing. Instead of considering it as a means to an end, they consider it as itself the end, and care not to learn, and believe, and obey, what is taught them. In the striking figure of Scripture, they are like unto a man who beholdeth his natural face in a glass, and goeth his way, and, before he has left the threshold of the church, forgetteth what manner of man he was. The other class have their souls affected by the word. As when King Josiah heard the book of the law read, their heart is tender, and they humble themselves before God, and sometimes weep before him for the perverseness of their nature. Or, they resemble the hearers of the Baptist, who were baptized of him in Jordan, “confessing their sins;” or the hearers of Paul, who “came, and confessed, and showed their deeds;” or, as when the Lord said, “Seek ye my face,” they reply, with David, “Thy face, Lord, will I seek.”

This subject is one to which the attention of hearers should regularly, from time to time, be directed. Let us, in what remains of this discourse, consider, first, when it is that any realise the character of those who hear to no good purpose; and, secondly, suggest some brief considerations from the text which, with God’s blessing, may contribute to our hearing in an acceptable and profitable manner.

1. The class of hearers referred to embraces many subdivisions. In our Lord’s parable on the subject of hearing, it is

melancholy to observe, that out of *four* classes whose character is represented by the properties of so many different kinds of soil, not less than *three* belong to the tribe or family now under consideration.

The preacher then went over the three unprofitable classes specified by Christ, and explained the character of each. He next observed that to these leading classes might be added others marked by minor differences. For example, there are some who frequent the house of God, not to be edified but entertained, and are more concerned about the powers and gifts of the instrument by whom the truth is declared, than they are to profit by the truth itself. There are others who hear, not with a view to practice, but that they may be furnished with matter of idle conversation and censorious criticism on the evening of the Lord's Day. There is a third class, who hear for others, and not for themselves, and pervert the use of the gospel glass, which was designed to represent men to themselves, and not to discover to them the blemishes and imperfections of their neighbours. Generally, there are multitudes who are more concerned about the manner in which the truth is spoken, than about the truth itself; and attend the house of prayer rather to have the ear and imagination gratified, than to have their spiritual diseases healed, and their famishing souls fed.

All these various kinds of hearing proceed on a grievous mistake as to the purpose of a preached gospel. The word is the instrumental cause of spiritual regeneration and adoption. "Of God's own will are we begotten with the word of truth." The hearing of it is the appointed means of our being made God's workmanship, created unto good works. But the hearing of it is only a means, and they who rest in that and seek nothing more, mistake the means for the end, and "deceive their own souls." The word is a rule to direct us into the way of salvation and the way of duty; and what is the end and intention of a rule but practice and obedience. Hence the melancholy delusion of those who are contented to hear about the rule without applying it, and whose religion consists in attending ordinances and observing forms, while all the time they are satisfied to continue strangers to the vital principles

and essential duties of practical godliness. The Bible^r teaches us that even ignorance is preferable to a knowledge of Divine things unaccompanied with practice, and without effect on the temper and behaviour. "The servant who knew not his Lord's will, shall be beaten with few stripes; but he which knew his Lord's will and did it not, shall be beaten with many stripes; for unto whom much is given, of him shall much be required."

2. We conclude, as was proposed, with briefly suggesting from the text some considerations, which, with God's blessing, may contribute to your hearing in a profitable and acceptable manner. And in order that you may hear with attention, with candour, with reverence, with personal application, and with a fixed purpose and resolution of obedience, remember, first, that the word which you hear is "what the Spirit saith." It is not ours. In so far as we are enabled to preach in accordance with the Divine mind and will, it is to be regarded as the message of the Holy Spirit himself. It is given by inspiration of God, and is able to make wise unto salvation through faith which is in Christ Jesus. Let it never be forgotten that ministers are but ambassadors, stewards, earthen vessels, through which the message is communicated.

Secondly, remember that the word which you hear is "what the Spirit saith unto the churches." It is his message to them and to every individual member of them. It is expressly designed for your edification and salvation. It brings that which you most need, even the cheering discoveries of a way of reconciliation with the offended majesty of heaven, and of restoration to his forfeited favour and friendship. It were well then if the hearers of the word habitually realised that in this matter they have to do with the Spirit of God. It were well if this were deeply impressed on every heart, and if the feeling with which all appeared in the sanctuary on every occasion of worship were this—"Now are we all present here before God, to hear all things that are commanded thee of God." Did this spirit reign, no one would ever retire without having to thank God for some word of admonition, comfort, or encouragement; and the genuine effects of a preached gospel would be more discernible through the week in the life, temper, conversation, and conduct of those who hear it.

Finally, remember that the Holy Spirit, with whom, in this matter, each hearer has so immediately to transact, is an infinitely free and sovereign agent. He is under no obligation to wait your convenience or your willingness to comply with his calls and invitations. No; but you are under an imperative obligation to wait upon him until he have mercy upon you, even as the eyes of a maiden look unto the hand of her mistress. Because he is to-day seeking, in the preaching of the word, to convince and awaken you, you have no security that he will continue to do so another Sabbath. Now he may be hovering over you like a dove, ready to light upon you, and to communicate himself, with all his abundant benefits and precious graces. But if you repel and vex him, he may not only withdraw from you, but may turn to be your enemy. He will not always strive with man. By a despiteful usage of him and his word, and by frequent violations of the light of conscience, it is possible ungratefully to weary out his patience, and provoke him to visit with judicial blindness and final obduracy. Hear, then, with reverence and obedience, "what the Spirit saith unto the churches." Take heed of grieving Him. Deliver yourselves up implicitly to his guidance. And pray to Him to preserve the word in your hearts—for the devil will soon catch it away, unless there be a stronger than he to guard it. Pray with David, "O Lord God of Abraham, Isaac, and Israel, our fathers, keep this for ever in the imagination of the thoughts of the hearts of thy people." Such a prayer, from an honest heart, will cause the word to abide with you, and to return with efficacy and power to your recollection, in the season when you most need its supports and comforts.

Probably the first thing that strikes the intelligent hearer of Mr Roxburgh is the ease and gracefulness of his manner. Throughout the entire universe it appears to be the law that every rightfully constituted agency shall perform its functions with apparent ease. Agents that undertake to accomplish work for which they are incompetent, proceed with tumult and bustle, while those who occupy the place allotted them by heaven obey the Divine command with all the ease of instinctive and Divine obedience. Automata may be compelled to

make an attempt at speaking, but to the human race the dignity of holding high converse has been reserved. The bat may make an effort to fly, but for the eagle it is reserved to soar majestically in the higher regions. An unqualified person may take on himself the responsibilities of a public teacher, but it is only the heaven prepared agent who will show his fitness for the discharge of his work. Judging by this criterion, few men are better qualified for the ministry than the pastor of Free St John's. When he ascends the pulpit his countenance is the emblem of tranquillity. He takes his seat as one fit to occupy it, and instead of the timid glance around on his audience, he leisurely surveys them. On rising he begins to speak so low as to be imperfectly heard. Like all natural orators, he begins calmly, and rises with his voice as he proceeds. On the historic and the didactic he discourses slowly and coolly; but as he reaches the pathetic or the sublime, his eye kindles, his hands are raised, his voice swells, and his every attitude and gesture sympathise with the conceptions he utters. When he reaches his loftiest heights, however, he never abandons the dignity of his manner. He rises from the earth only to soar aloft like the eagle. The gestures become more animated, but not so much so as the subject. His manner follows the matter, and the matter has still the pre-eminence. We have seldom seen a pulpit manner so unexceptionable. The preacher is utterly free of affectation, and other similar vices which prey upon inferior minds. He appears what he is, and is what he appears. It is utterly impossible for any one to personate a manner so natural as this preacher, unless possessed of natural dignity. Simulation has its limits, and, in the present instance, it would have greatly overshot itself. The man of natural dignity is great in every movement—the man of assumed greatness founders in his best attempts. In connexion with this ease and elegance of manner, the energy of thought in the subject of our sketch commands notice. In his arrangement, there is nothing of the artificial. He takes a strong grasp of his subject, and without formal division, or mechanical arrangement, the great truths it contains evolve themselves before the mastery of thought, and idea after idea springs up so as to attract the notice and

secure a place in the memory of every attentive hearer. The ingenuity of inferior minds, in mapping a neat division, contrasts strikingly with the bold outline of *thought* which stands forth prominently in a discourse of such a mind as that of Mr Roxburgh. In the former we may have the pointed antithesis, the skilful analysis, the perfect logic, but in the latter there is inartificial illustration, unsystematised order, a highway for thought.

The simplicity of his style must also be noticed. There was not a laboured or a flowery period in the entire discourse we have reported. The language was simple, so that a child might understand it. There were no hard words—no involved sentences—no stately climaxes. There was vigorous thought set in simple phraseology. The audience was still and rapt, but it was with the preacher's thoughts and reasonings, expressed in style the most unadorned possible. Preachers who think an audience can be interested only when the flowers of rhetoric or the tricks of an artificial logic are presented, would do well to hear this preacher. Many of his sentences make some approach to the simplicity of sacred Scripture in such phrases as the following:—God is light, and God is love. The consequence of this simplicity is the absence of all improper excitement among the people. They are attentive, but it is the intellect more than the affections—the conscience more than the imagination—that have been reached. They hear the *things* spoken by the preacher, while the phraseology is almost concealed. The sword of the Spirit is wielded unencumbered with the scabbard of a flowery diction.

Finally, the magnitude and accuracy of his views demand notice. It is remarkable that moral truth, unlike mathematical truth, is capable of a thousand modes and degrees of demonstration. It has its depths and its shallows. The timid may only reach "the aneles, while the bold find a river to swim in—not to be passed over." The mathematician must go through the usual steps in solving his problem. If unable to include every particular, he loses the entire solution. The same amount of talent in all who master it is indispensable; and hence there is no room for diversity of gifts amid the disciples of Euclid. In theology, however, there is a meaning

which the simplest cannot mistake, and a profundity which the mightiest intellect cannot fathom. A child may understand a sufficiency of the gospel to secure salvation. It is, however, in such hands as those of the subject of our sketch that the true greatness of the gospel appears. It is shown not only to be consistent with itself, but also with the soundest philosophy and the strongest reason. It comes home to the business and to the bosom—to the affections and intellect—to the domestic hearth as well as to the duties of the sanctuary. Religion appears in its sublimity, and the Christian in his highest style, as our preacher discourses of temperance, righteousness, and of judgment to come.

Such being our deliberate opinion of this preacher—an opinion wholly unaffected by personal knowledge or considerations—for personally we know him not—we need scarcely say that we consider him one of the best preachers of his time. To sit unmoved under his discourses we hold to be an impossibility. He speaks to the heart, and more especially to the intellect and conscience of his hearers, and his word is with power.

We do not approve of his beginning so low that few or none of his auditors can hear him; nor do we approve of long prayers, however excellent. His discourses, however, are perfect models—short, vigorous, effective. He offers not what costs himself nothing, but the result of hard and prolonged study.

In person he is above the middle size, and in habit he inclines to stoutness rather than otherwise. His light, bushy hair covers a fine, tranquil brow, and his piercing eyes seem to see more than the outward appearance. His face betrays self-possession and firmness. A conscious superiority is stamped on his every movement, and on all he says. We congratulate the people of Free St John's on their judicious choice. Long may the union so lately formed prove a blessing to the able minister and to the attached people.

Mr Roxburgh is a native of Glasgow, and was educated at its University, from which he holds the degree of Master of Arts. He was licensed by the Presbytery of Glasgow, in May, 1831, and was ordained in St John's, Dundee, in February, 1834, the year in which the Veto Law was

enacted. He was a zealous supporter of the principles and policy of the evangelical majority who, at that time and onward to the Disruption, directed the affairs of the Church of Scotland. At the memorable period of the Disruption, he renounced his position and emoluments in the Establishment, and was adhered to by his numerous congregation, with very few exceptions, and joined by many elders and members of other congregations, the ministers of which remained in connexion with the Established Church. In May last, he was reluctantly translated from Dundee, having felt it his duty to accept the unanimous call given to him by the congregation of Free St John's, Glasgow, to become successor of the late venerated Dr Brown. The church here, always well attended, has been crowded during his incumbency. Mr Roxburgh's church, while a minister of the Establishment in Dundee, was one of the three Town Churches destroyed by fire on the morning of Sabbath, 3d January, 1841.

SEPTEMBER 4, 1847.

REV. ROBERT JAMIESON,

ST PAUL'S.

AT two o'clock last Sabbath afternoon, the Rev. Robert Jamieson, St Paul's, entered his pulpit, and announced for subject of praise part of the 145th psalm. After singing, he offered up prayer briefly, occupying but twelve minutes. A few verses of the 34th psalm being sung, he gave out as subject of discourse, at twenty minutes to three, 1 Sam. ii. 12, "Now the sons of Eli were sons of Belial, they knew not the Lord." The preacher began by stating that one of the proofs of the divinity of the Bible is its simplicity and intelligibleness. It so speaks that any one may understand it. It teaches not in the abstract, but in details of history and in delineations of character. It adduces numerous examples which, as human nature is the same in all ages, are always impressive and instructive. It gives a number of instances of the happy results of religious early training, among whom Samuel, David, and Timothy, may be mentioned. But there are other instances of an opposite character, and these may, also, be studied with profit. Our text gives a specimen not of improved early advantages, but of persons becoming wicked in proportion to their privileges—persons whose familiarity with sacred things only tends to harden and destroy. In more particularly discussing the text, the three following things merit attention:—1st, The advantages of the early life of the sons of Eli; 2d, The great abuse of these privileges; and, 3d, The fatal and unhappy end at which they arrived. On the first division—the early advantages of the

sons of Eli—the preacher referred to the general character of their father, as one of ardent and devoted piety, whose mind was in conformity with the law of God. He mentioned the circumstances connected with Samuel as proof of Eli's devotedness to the cause of God. Unless in one particular—overfondness for his children—a want of firmness in commanding them—his character is a model of genuine piety. From his character we may certainly infer that his sons were privileged with family religious duties—that whether in the domestic circle or in discharging the priest's office, he walked before God with a perfect heart. Often would they hear prayer offered in their behalf, and often would they hear the law rehearsed. With the outward symbols of religion they were quite familiar. The blood they often saw sprinkled on the altar, and the smoke of the incense rising over the sanctuary. In a word, they were born and bred in a pious family, and had all the privileges of God's chosen people. They had precept and example—instructions seconded by a bright example on the part of their venerable parent. The things that were lovely and of good report were constantly before them. In the example of their father they had a living epistle, known and read of all men. The peculiar circumstances of the family ought to have spoken significantly to them. The priesthood, which had been vested in the family of Aaron, had just been transferred to their family, investing it with an air of sacredness, which one would think sufficient to inspire every member of the family with a deep consciousness of responsibility, and of the necessity of holiness to the Lord, and yet the sequel shows, that without the Spirit of the Lord, the best possible advantages will lead to no good result.

2dly. The sad abuse of these early privileges deserves notice—the sons of Eli were sons of Belial. They were wicked and impious in their lives. The height of wickedness and of profligacy they attained could have been reached only by a gradual process, first forgetting the lessons of early piety, and allowing themselves to become familiar with scenes and images of sin,—at first giving way only from time to time of acts of sinful indulgence, till the taste and habit of evil were formed. Their criminality was of a twofold description—they were

heinously guilty of deeds of iniquity towards God, and ultimately sinned against their fellow-men, and outraged all feelings of decency. Not content with the share of the offerings assigned them, they seized the best part of the animals offered, either to gratify their lusts or to sell it to obtain money to furnish them with the means of transgression, till the people abhorred the offering of the Lord, and a universal and deep disgust was excited against them. Their father only feebly remonstrated with them, and no check was given to their career, till they filled up the measure of their iniquity.

3dly, The unhappy and fatal end to which they were brought deserves notice. When under the influence of presumption and superstitious fear, they resolved on the extraordinary expedient of bringing the ark of the Lord into the field of battle. These sons of Eli conducted the cavalcade, as the ark of God was taken from its place, in order to enable Israel to contend with its foes; and, in 1 Sam. iv. 17, we learn their melancholy end—Hophni and Phineas were slain, and the ark of God was taken, and old Eli fell back and died. The preacher then addressed parents on their responsibilities, showing that these increase with eminence of station and office, and reminded them of the evils of children becoming troublers of Israel, and, on the other hand, of the benefits to be conferred on posterity by training up children in the way they should go. He concluded his discourse at twenty minutes past three, having occupied about forty minutes. On other occasions when we were present the preacher occupied about the same time, and the above outline may be considered a fair specimen of the leading ideas of his discourses.

In remarking on this preacher, we would not be unmindful that we speak of the author of the *Manners and Trials of the Primitive Christians*—(and other popular and highly interesting works)—a book which every Christian ought often to read, and a book which is less extensively known than it ought to be. Some of the excellencies of Mr Jamieson as an author may be elicited in our observations on his preaching. We may mention, at the outset, that we have found some difficulty in estimating the claims of the subject of our sketch. We have heard him preach at least four times, and each time presented

him in a somewhat different phase. On all occasions, however, we were struck with the correctness of his knowledge. It is to be regretted that many who appear in the pulpit are as remarkable for the inaccuracy as for the limitation of their information. We heard a preacher very learnedly instructing his people on the original Hebrew of John's gospel, and another descending on what the Philippian jailor said to Peter, and another, astronomically learned, concluding a stately climax by telling his people of the glory of Jupiter and other constellations! Nothing, indeed, is more common than incorrect quotation of Scripture, and mistaking and confounding ecclesiastical history. In opposition to all such, Mr Jamieson is strictly accurate in quotation, whether from the Scriptures or from history. He is familiar both with the fathers and grandfathers of the church—the Christian fathers and the prophets and apostles. On the historical, geographical, and genealogical, he is alike at home. Those who speak of an historical church would do well to imitate the subject of our sketch in his accuracy of the historical. With names, and dates, and localities, and circumstances, he is quite familiar, and in lecturing on such a book as that of the Acts of the Apostles—a book on which he is lecturing at present—his historical knowledge is of incalculable advantage. His hearers are able to follow the scenes of apostolic labour with intelligible interest, and to gaze with intense anxiety on those places where the gospel was first preached.

Another thing that struck us is the straightforwardness of his address. In rebuking sin he uses no circumlocution, but speaks plainly out. Indeed he carries this almost to excess as regards the language he employs. We had marked several instances where his rebukes made some approximation to the blasts of the famous trumpet of Knox. When the subject savours of the awful he often startles the most careless; and, on the other hand, when he treats of the lovely and fair, his plain and graphic descriptions elate and thrill the inmost feelings.

The conciseness of his views is also apparent. Though occasionally his illustrations are diffuse, his ideas are simple and unique. To the subject under discussion he strictly adheres, and correlative ideas are unable to divert him from

the current of thought. As a consequence, his discourses are short and compact. On the occasions we were present, the discourse never occupied more than forty minutes, and yet there was no lack of matter. Unlike those who wish to extend a discourse over as long a period as possible, he seems to study to make his sermons short. We do not say that he always presents views in the most striking form, but whether faint or vigorous, they are always in the foreground. Some preachers deem it necessary to tell all they know of the subject they discuss; they deem it imperfect if it is not exhausted; but Mr Jamieson satisfies himself with presenting the truth in one or more of its appropriate aspects, and often suggests rather than exhausts ideas.

In the communication of knowledge, the preacher does scanty justice to himself. Accustomed to speak without notes, his style is occasionally diffuse and obscure. Many of his sentences are hypothetical and involved. Aware of the exhaustlessness of his phraseology, he seems to give much less attention to language than to thought. Conscious that he has fully mastered the ideas to be brought forward, he preaches in the belief that as he proceeds language will occur in which to render them sufficiently palpable and popular. The consequence is, that while his phraseology is grammatically accurate, it is often rhetorically defective. Sometimes the terms are not sufficiently distinctive to redeem his views from the character of common-place. This defect we ascribe to his preaching without notes. There are many who ought never to preach without notes, because they lack a ready diction, but in this case notes are indispensable, because of the superabundance of the preacher's phraseology. He is, indeed, too fluent, and requires the check of notes to regulate his delivery. We believe he could speak with ease for any given period, but that every facility ought to induce him to subject his style to the most stringent rules. His written style has little of the diffuseness of which we complain. It is generally philosophical and definite. His ideas are expressed, not in words seized at random, but in terms selected after the model of the severest taste. We cannot believe that the intelligent subject of our sketch is under any apprehension that using notes would

detract from his popularity. So far has the prejudice against *reading* sermons given way, that at this day we doubt whether a half dozen of our popular preachers discourse usually without their sermons fully before them. We might refer to Candlish, to Gordon, to Buchanan, to Wardlaw, and, if we may refer to those who have finished their work, Chalmers stands forth as an example of the propriety of occasionally using the eye, as well as the memory, in laying great conceptions before an entranced audience.

Extempore speaking, if we mistake not, has had a prejudicial effect on the modulation of our preacher's voice. Few have been so liberally gifted with a clear, full, musical voice, but it is imperfectly under control. The gentlest whisper of the preacher would be quite distinctly heard throughout the largest building, and yet he reads, and prays, and preaches at the top of his voice. In reading especially, this error is manifest. Instead of beginning at a moderate pitch, and allowing himself room to raise or depress it as the subject demands, he commences loud and high, and continues so with little abatement till he finishes. At the close of the sentence there is sometimes a sudden falling off of the voice, but too seldom is there a well modulated period. There can indeed be no emphatic word when all are emphatic, and there can be no rising above the greatest height. The loud monotony that characterises his sermons robs them of that majesty and dignity which give a discourse much of its charm. If the subject of our sketch would just speak as he does in common conversation, and only raise his voice as the subject demands it, we have no doubt that he would become one of the most fascinating preachers of his time. His gestures are, on the whole, very good. They are sufficiently animated, without being violent, and they possess much of that grace and dignity which we desiderate in the intonations of his voice. His *action*, indeed, contrasts with the monotony of his voice—it is varied, energetic, unexceptionable. Those accustomed to his ministrations can have no idea of the effects his loud speaking has on a stranger. There is no rest, no pause, but one continued fever from end to end. It put us much in mind of the remark of Robert Hall on the style of the author of the *History of Enthusiasm*, namely,

“there is no repose in it.” That fine pause experienced after the burst of the orator is absent, for soon as one illustration is terminated at the highest key another is announced at the same pitch. But for the shortness of his discourse the most ardent of his admirers would complain of this monotonous effort—this proloaged straining of the ear—this unmitigated, unvaried sweeping of the chords. In general, successful music can be discoursed only by using all the strings of the instrument in due proportion. Those who can play successfully on one string are few and far between.

In person Mr Jamieson is about the middle size, and of comparatively thin habit. His countenance betrays energy and firmness. It wears the aspect of self-reliance and determination. His features are marked and bold, and he lacks none of the physical attributes of the orator. He is a native of Edinburgh, at the High School and University of which he received his education, and was ordained, in 1830, minister of the parish of Westruther, in the Presbytery of Lauder, translated to the parish of Currie in 1837, and removed to Glasgow in 1844. The congregation was very small when he commenced his labours, the greater part of the people having removed with their former pastor—the Rev. Dr Forbes—to Free St Paul’s. It has, however, considerably increased, and now includes a number of respectable and influential families.

Mr Jamieson has written a very fascinating book on the Manners and Trials of the Primitive Christians. The book has done much to confirm the faith of doubting believers, and to silence the adversary, who would have it that selfishness and Christianity are co-extensive. His other works are—*Eastern Manners*, illustrative of the Old and New Testament, a work of three volumes, and which has reached the third edition; *Paxton’s Illustrations of Scripture*, a work of four volumes; numerous articles in *Kitto’s Biblical Cyclopedia*, and other theological works on subjects akin to the above.

SEPTEMBER 11, 1847.

[Since the above was written the University of Glasgow has conferred on Mr Jamieson the degree of Doctor in Divinity.--ED.]

REV. WM. SCOTT,

GLASGOW.

AUTHORITY in religious matters, which seems to have been ill understood in all ages, never exhibited so many phases as it does at present. Some men can never get their views fortified, sufficiently, with secular and sacred authority, and others can never get themselves sufficiently free from all control. At this moment the Roman usurper endeavours to bring the religion of this country under his influence, and to prescribe Ave Marias and genuflexions for the entire of Victoria's subjects, while at the same time, in all places, ecclesiastics are throwing off all authority, and worshipping God as their own conscience or fancy suggests. Here, in our own city, is one congregation reading services which have been sanctioned by some vast hierarchy, and there another, singing hymns that were composed by some famous divine, who never in their life thought of other or higher authority than his. There another, whose pastor and some ecclesiastical body confronted each other in determined conflict, and each excommunicated the other, and both thought they had done God and religion a mighty service. Here one good man preaching up all Calvin's five points, and endeavouring with all his eloquence to pin the faith of his people to Calvin's sleeve and his own; and there another who preaches down Calvin, and all his followers, as a species of metaphysical heretics, for whom there is little chance of salvation. Both men are equally sincere. One could die in vindication of the five points, and the other would die doing mortal battle with them. One promises



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his audience heaven if they walk in Calvin's steps—another assures them that the road leads quite another way. Thus do both preach in their haste, and when in the view of each other. In their better moments they preach Christ and him crucified, as the only Saviour. Fortunately for their hearers they generally know as much of Calvin as they do of Confucius. They believe in the Lord Jesus Christ, and allow their leaders both to preach and to believe in others. The doctrines of Calvin, and other leaders, are too intricate for them; but they understand the “faithful saying,” and happily consider doctrinal warfare more for ornament than for use—more for official wrangling than for practical purposes. Last Sabbath he whose name heads these remarks preached on Matthew iv. 12—“Forgive us our debts.” The discourse occupied fully an hour. In many respects the subject of our sketch is greatly above an average preacher. He has a fine strong voice under complete control, and an unwavering confidence in his own powers. His gestures, though not much animated, are in good taste, and his appearance is that of one having authority. Moreover, there is evidence of a mind well trained and well informed. After we pass the boundaries of our large ecclesiastical bodies, we find, it is true, some men of shining parts and bright accomplishments; but these are the centres of small systems, and frequently around them there move satellites of no very brilliant aspect. Not being under any necessity to go through the usual educational forms, they rush from the leading strings to the pulpit, and there edify their wondering audiences with crude and ill arranged thoughts from minds untaught to think, and tongues untaught to speak. Mr Scott had the advantage of being trained in a body which very properly renders a course of study imperative for the pulpit. His discourses bear evidence of the midnight oil wasted in former days, and of the hard thinking requisite to a successful appearance in the classes where the certain sciences and mental philosophy are taught. Few preachers, indeed, give evidence of a mind better trained, or of a culture more perfect. His language is generally very accurate, and even elegant; and but for reasons which will be immediately explained, his taste might never be at fault. His mind possesses good natural powers,

which have been carefully perfected, and which render him one of the most graceful and effective pulpit orators of his time. But while we cheerfully make these statements, there are obvious features in his preaching which greatly derogate from his usefulness and efficiency as a pulpit orator. Did he merely consider himself as an expounder of truth, we know few who would excel him; but his ecclesiastical position induces him and others to consider themselves more as judges than as preachers—judges of points of doctrine involved in difficulty and metaphysical intricacy. Having abjured the large body with which he was connected as incorrect in its doctrines, he seems often in the attitude of menace and defiance—a Luther sent into the world to denounce error, and to introduce a more attractive Christianity. Thus, in a recent discourse, he refers to one of the ministers of Glasgow, whom he heard, preaching what he considered fatal error. The same attitude of antagonism is seen in what he has written. He and others similarly circumstanced, consider themselves as did Elijah, left alone—the only custodiers of certain truths—the only safe expounders of Christianity—the only watchman on Zion's walls who give the trumpet a faithful sound. It would serve little purpose to tell such that they labour under a mistake—that they assume quite a needless warlike aspect. The world is not marshalled against them, and they are not the only conservators of truth in the earth. This false attitude sadly affects all their expositions of divine truth. Because those they deem in error have made too much of figures, they make too little. Truth held by a supposed enemy, bears the aspect of error. *Danos dotes ferentes timeo*. Because sin has been represented under the idea of debt, and because that idea has been carried an extreme length, our preacher makes sin to possess no element of debt whatever; and hence the figure of his text, which teaches that sin is a debt was made to mean nothing distinctive at all. The interrogations about whether sin could be rendered to God as debts are rendered to a creditor, are very easily answered. It is certainly not necessary to render to any creditor the very thing received from him. It is only necessary to violate a law, and man is a debtor. Few transactions are done in kind—an equivalent is the general

rule. Figures are founded on general use, and not on the primitive idea from which usage originates. If there is no idea of debt implied, the figure is improper. We protest against driving a figure to extreme lengths as much as any can do, but unless a figure contain a distinct representative idea it is a snare. Some might ask our preacher in reply to his queries of sin being rendered to God, the meaning of such passages as the following:—He made him to be “sin” for us. We are redeemed with the precious blood of Christ. Bought with a price, &c. Commercial transactions may to some extent illustrate man’s position; and no abuse of terms should drive one from a position so tenable and so powerful. The dividers of justice into its different aspects of public, distributive, commercial, &c., serve but little purpose in clearing up the matter. The view taken by our preacher of sin as a debt, necessarily affected the entire of his discussion. As obedience was required of all men, the preacher did not get beyond the objective in Christian ethics. Christ himself said that love was the fulfilling of the law—that right feelings and principles were the foundation of true religion—but many preachers make more of the conduct than of the heart. It is evidently the sins of the heart as well as of the life that require forgiveness; and unless these are revealed there is every danger of healing the “hurt of people slightly,” and preaching reformation instead of regeneration. We are certain that had our preacher only forgotten every antagonistic system, he would have given a much more satisfactory exposition of the figure of his text. Never will he, nor any one else, present truth fairly, while they fancy themselves surrounded with error, and bound to combat it. The old divines said that the only effective way of putting down error is to hold up the truth; while our preacher, on the other hand, is ever on the watch against error, and therefore is much more particular in telling what his text does not mean, than what it does mean. It is not without reason that the term “debt” is introduced into this prayer. That it must have a very definite meaning admits of no dispute—a meaning which implies obligation, suretyship, mediation, and forgiveness, &c. We doubt whether there is not more danger of error arising from

making too little, than from making too much of figures in such a case as this. We would suggest to our preacher the propriety of laying aside all antagonism, and preaching the truth without respect to, what he considers, other's errors. What a fine field opened before his vigorous mind had he dwelt merely on the debt of sin, and of the way of forgiveness—had he exhibited more of sins exceeding sinfulness, and more of the glory of that grace which saves and sets the sinner free! But because others had descanted on sin as a debt, till it became a commercial transaction, he chose to make little or nothing of it. This antagonism, we fear, runs through his views generally. No good thing can come out of certain ecclesiastical bodies seems to be his motto; and thus he spends his powerful mind in attenuating truth, or giving it a new aspect. The sincerity of some preachers becomes to them a snare—they would go to prison and death for the merest crotchet. Their sincerity is greatly stronger than their charity, and their zeal is always fully equal to their knowledge.

During prayer he leans forward with clasped hands on the Bible, and without moving, he utters prayer—devotional, appropriate, and vigorous. He reads the Scriptures well, and goes through the preliminary services in a very correct manner. After he commences his discourse he proceeds, for a considerable time, without moving any part of his body. As he advances, his manner becomes more animated; and towards the close he speaks with great energy and decision. Though he uses no notes, he never hesitates, and never commits linguistical error. He preaches unconscionably long, and gives his people as much matter in one discourse as would make three more popular ones. In person he is tall and thin, and has all the physical attributes of the orator, such as a commanding appearance, long arms,* and a graceful mien and aspect. His secession from the Free Church, shortly after the disruption, caused much talk. He was supposed to embrace what is called Morrisonian views, and after long ecclesiastical sederunts, he was severed from the Free Church. His

* A pulpit orator of some note humorously insists that long arms are the first and chief qualifications of an orator!

people adhered to him, and built the present commodious house they occupy in Pitt street. His congregation is numerous—the chapel, which seats above a thousand persons, being pretty well filled. He has taken an interest in a number of public questions, and is much respected by all classes.

Mr Scott spent his College life in Edinburgh, and counts it one of his chiefest privileges that he studied theology under Welsh and Chalmers. He was licensed to preach by the Established Presbytery of Selkirk in 1841; his residence at that time being in the neighbourhood of Melrose. At the Disruption he joined the Free Church, and was appointed to labour in Galashiels, where he continued about three months, and received a call from the congregation. At the same time, however, the call from St Mark's Free Church in Glasgow was tendered, and preferred. His ordination took place on the 13th August, 1843. He afterwards left the Free Church and opened the Trades' Hall as a place of worship, and his labours there were crowned with such success, that in 1848 his people proceeded to build their present place of worship. It was opened on the 19th Nov., 1848, and in commemoration of that event as well as of the commencement of the movement by the tabling of the protest of the dissatisfied elders of Free St Mark's Session on the 19th November, 1844, the annual congregational soiree was held recently; at which it was reported by the Treasurer that they had raised during the last half-year, for all purposes, about £380. He is happy among his people, and it is said never has had occasion to regret the step he took on what he believes to be Gospel truth.

REV. J. BROWN, D.D.,

EDINBURGH.

ON Sabbath last, at eleven o'clock, crowds of persons were seen pushing their way into Cambridge Street United Presbyterian Church. The spacious building, re-opened on that occasion, was crammed in every corner before the appointed hour. Exactly at eleven, a plainly-dressed, venerable looking old man, with firm step and erect mien, ascended the pulpit stair. Sticklers for clerical etiquette seemed somewhat surprised to see one gowless and bandless in such a place. Dr John Brown, grandson of the immortal Haddington John Brown, was in the pulpit, and those aware of his ancestral and personal celebrity could readily forgive the absence of all pulpit paraphernalia, as such a one unadorned is adorned the most. Before that crowded assembly stood forth the best living representative, as far as personal appearance is concerned, of the covenanters and confessors of former days. Who, with the proud consciousness of the usefulness of the pulpit, could wish that dress built up episcopal more conceals in the folds of the finest gown, or the plainness of his neck attire disturbed with the whitest bands? When we think of that countenance, we feel rebuked that we should have taken notice of aught besides. The physiognomist has frequently pronounced it not merely faultless but unmatched; and the phrenologist finds in that brow the most perfect development. What benevolence, what mildness, yet what penetration lodge in that eye, spanned with its prominent brow, and guarded by its dark lashes! As if unwilling to conceal a development



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so unexceptionable, the hair has disappeared, and only a few straggling silvery locks remain as a "crown of glory."

In a firm, loud voice, he announced, as subject of praise, the 20th paraphrase. As he read the opening lines—

"How glorious Sion's courts appear,
The city of our God"—

his sharp, finely-chiselled features were lighted up, so as to shed a hallowed influence over the vast assembly, and to make every heart feel that the sublime words were supplied with a splendid illustration. The three first verses were then sung by the congregation in a manner which, whatever the musical critic might say, the devout mind fully approved. Prayer was then offered suitably for the occasion. A considerable part of the 132d psalm, and other passages, were introduced. Isaiah liv. and 2 was very appropriately quoted as illustrative of the position of that congregation. Indeed, the entire prayer, which did not occupy more than ten minutes, was a perfect model. A chapter was then read, and other two verses of the same paraphrase sung—the whole introductory services having been gone through in twenty-five minutes. The text selected was 1st Peter v. 5—"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

The preacher commenced by remarking that the chapter, of which the text is a part, is a summary of ecclesiastical judicatory—it contains ample information how to behave in the house of God—how Christians ought to conduct themselves towards those over them in the church, and towards each other. The elders are to watch for souls, and the junior members are to be subject to them, and all of them are to submit the one to the other; and, in order that this may be done, they are all to be clothed with humility. Some have supposed that the text can refer to no relationships but to the duties of life—that the meaning is similar to that embodied in the precept, "Whatsoever ye would that men would do to you, do ye even so to them;"—that, in a word, it teaches a Christian his duty as a member of the state to his ruler—as a member of a family to the other members—as a servant, the duties he owes to his

master—that wherever relationship exist there the duty is binding. Submit yourselves to each other in the fear of God. Viewing the text in the abstract, it might be supposed to teach either or all of these duties, but, taken as a part of the paragraph with which it is connected, it obviously refers to church relationship—to the duty of elders to juniors, of juniors to elders, and of the duty of each to all the others. Assuming this to be the reference of the text, there are three topics which demand attention. 1stly, The mutual subjection enjoined on all Christians, whether office-bearers or members. 2dly, The means by which churches are to be enabled to discharge the duty enjoined. And, 3dly, The motive employed to urge Christians to cultivate humility—“God resisteth the proud,” &c.

1st. The mutual subjection enjoined on all connected with a Christian church requires explanation. The kind of subjection here taught cannot be the same as that enjoined on juniors to elders. Church members cannot be bound to be subject to each other the same way as to elders. Still less can elders be subject to members, else anarchy and confusion would be the result. Every office would be virtually annihilated, and order in the house of God would be at an end. But the command has a meaning, which involves no compromise. It does not require that one is to make the conscience of another his guide. Every one must inquire and act for himself, for one is our Master, even Christ. The elder must not act in subserviency of the wishes of the members—he must speak Christ's doctrine, and obey Christ's commands, however contrary to the wishes of the people. He is not a servant of men—not even of Christian men—but of Christ. No one can be led by another, nor avow or conceal what another wishes him. To such subjections Christians are not to submit, no, not for an hour. We are to submit to one another, *in the fear of God*. Subjection implies and is founded on a regard to mutual rights as Christians and church members. Every encroachment of elders on the members, or of the members on each other, is inconsistent with this mutual subjection. The elder is to be submitted to only when he exercises his legitimate rights. There is an honour due to Christians as such: yea, we are to honour all men. Adven-

titious circumstances occasion but a small difference among men, compared with their essential sameness as partakers of humanity. He who honours man as man, will be prepared to honour Christians as Christians, and also to treat a child of God kindly. Christians should be eagle-eyed to each others excellencies, each esteeming others better than himself. There ought to be a disposition to oblige; mutual instruction and reproof, and mutual exhortation. "Let the righteous smite me and it shall be a kindness—it is an excellent oil on the head." On the part of elders or of a brother member, a kindly yielding in matters not involving conscience, has a salutary effect. We are to bear each others infirmities as well as to bear *with* them. Paul willingly sacrificed his own interests to please the brethren. To the weak he became as weak. If meat made a brother offend, he would eat none while the world stands. He became all things to all men, if by any means he might gain some. Christ, however, is the best of all examples. He came not to be ministered to, but to minister and to give himself a ransom for many. On the memorable night on which he was betrayed, he showed that, having loved his own he loved them to the end. (Here the preacher read from the 13th chapter of John to the 18th verse. He also quoted the passage concerning the kings of the Gentiles exercising authority. "But it shall not be so amongst you," &c.) Our Lord, aware of the tendency of rank to elate even his people, frequently warned against that tendency. "Be not ye called masters." "The greatest shall be servant." Ye juniors submit yourselves to the elder, in his official capacity, and seniors and juniors be ye all subject to one another.

2dly. The means by which Christians are enabled to comply with this injunction next demands notice. "Be ye clothed with humility." In another place (Col. iii.), Christians are commanded to put on humbleness of mind, as necessary to the discharge of other duties—such as forbearing one another and forgiving one another. The figure is expressive.

3dly. The motive employed to urge Christians to cultivate this humility—*For* God resisteth the proud, but he giveth grace to the humble. The idea is taken from the Proverbs,

and the apostle quotes from the Septuagint, which was then in use. Our translators render it, "Surely he scorneth the scorner, but he giveth grace to the lowly." Pride counterworks the designs of God, and has been marked, in an endless variety of ways, by God's disapprobation, and entails indescribable misery on its subjects. God delights to pour into the humble heart that returns to give him the glory. This is the most powerful of all motives. What is to be valued so much as God's favour? Humility was the garb worn by Christ, in which he could best serve his father and his people. The steps of his humiliation were wonderful—his birth—his life—his death—all bespeak his prevalent character. Humility is the temper of heaven, and were it possible to reach heaven with a proud heart, pride would cast us down, as it did angels that kept not their first estate. How happy the church whose office-bearers and members possess this grace. Yea, happy is the church in such a case.

Contrary to his usual practice, when from home, the discourse was read throughout, and, as the above outline indicates, it was complete in arrangement, simple in its illustration, practical and all-important in its matter. In his introductory remarks, the critical acumen and philological knowledge, for which he stands unrivalled, were made to bear with powerful effect. Before giving his own views of the text, he very clearly and fairly stated those of others, adducing reasons why he preferred his own. In these days of superficial theological thinking, and of a wild and unbridled imagination, Dr Brown stands at the top of his profession as a patient and persevering investigator—as a calm and profound philologist—and as a correct and severe logician. He brings from his texts not what he would wish them to teach, nor what they might be supposed to imply, but what from their position—what from comparison with others—what from the terms of the original in which they are expressed—and what from their general tenor they most naturally and unexceptionably contain. Like all profound scholars, he gives the results, not the details, of his research. The pulpit pedant is astonished that the Bible is so miserably translated, and quotes, as his own, the speculations of some flimsy bibliographer. He can trace the simplest word back

through a half dozen languages to its Hebrew, Greek, or Gaelic root; and after giving a hundred and fifty meanings which it might, could, should, or would have had during the lapse of linguistic ages, he fixes on one meaning because it is the right meaning. To rebuke all this pedantry, Dr Brown, the prince of scripture critics, conceals the process, and unostentatiously states the finding; he deals in ideas more than in words, and shows his acquaintance with the principles of language and hermeneutics more than with the mere details of grammar or the business of the class-room.

The guarded discrimination displayed by Dr Brown in bringing out the exact idea under illustration, forms a distinctive feature of his preaching. In the preceding discourse this feature is very prominent. From such passages as the text and its connection, instead of eliciting the benignant spirit, and reasonable precepts of the gospel, tyrannical ecclesiastics find a sanction for their despotism, and fetters for the consciences of those over whom they rule. To such the Scriptures teach only authority to the ruler, and submission to the ruled. In the hands of Dr Brown such passages become illustrations of the law of mutual and universal love. He allows the ruled a conscience as well as the ruler. The highest style of office-bearer he shows to be Christian, and the highest honour the washing of the meanest disciple's feet. Without derogating aught from the legitimate authority of the church, he terribly exposes those who "enact such fantastic tricks before high heaven, as make even angels weep."

Dr Brown is a philosophical preacher. He is careful to show that the scriptures are not only consistent with themselves, but that their teachings are also in unison with right reason and the essential nature of the mental and moral universe. He shows, for instance, that the proud man is a miserable man, not on account of any arbitrary enactment or special infliction, but because his whole life and deportment are a continued struggle to obtain a position which no creature can occupy, and which all the laws of society and the well-being of the community forbid him to obtain. On the contrary, he explains how a humble man is a happy man—how all the laws of his own being—the laws of society and

the laws of the great universe conspire to make him so. We consider this one of the most striking features of Dr Brown's preaching. The great mass of Scripture expounders of the present day seem to consider it necessary to shut their eyes against their own existence, and against the external universe, that they may look on the Scriptures only. They are afraid to allow the Bible to encounter the discoveries of science, or the deductions of philosophy, lest discrepancies should appear. From their studies they exclude all light but that of their own dim understandings, and hopelessly attempt to satisfy their hearers that the book is of God, because consistent with itself. Dr Brown fearlessly allows the orbs of science and philosophy to shine on the book, and calls on men to believe it, because it reveals the highest reason; because it embodies the soundest philosophy, and because the Author of the universe and the Framers of its laws is obviously the Author of revelation and of eternal redemption.

The completeness of Dr Brown's sermons demands attention. The exordium is always natural, and sweepingly clears the way without anticipating future discussion; the division is textual and lucid; the illustrations are short, luminous and argumentative, and the peroration is inferential, comprehensive, and practical.

It is scarcely necessary to add that his sermons are strictly evangelical. The doctrines of the cross are the burdens of his theme. He preaches Christ as an atonement, and Christ as an example. His views on some of the leading doctrines have been severely tested in the theological crucible as well as by public opinion, and every attack on them has only added to his popularity. Over the body with which he is associated he has long exerted a potent and a healthful influence; and though he occasionally advanced faster than some were inclined to follow the catholicity of his doctrinal and ecclesiastical views, has been working like a leaven through the entire mass, transforming it more and more towards the apostolic model, and according to the advanced spirit of the times.

The pulpit manner of the subject of our sketch is remarkable. He enters on his duties like one in earnest. He loses not one moment, but hastens forward till he finishes. The

manner in which he reads the psalm has been frequently made the subject of remark. His loud, firm, clear, though rather unmusical voice, falls with power on the audience. In prayer, too, though his manner is humble and devotional, his voice has the same air of authority. Its deep sounds, as sin is confessed and mercy implored, have a powerful effect. It is, however, in preaching that he allows it full scope. When he expounds he proceeds somewhat monotonously, but withal so earnestly, that the interest of the audience never flags. When, however, he preaches without notes, his voice swells—his utterance becomes rapid—his gestures become animated—he stamps with his feet—and gives expression to the vehemence of his mind by various other external signs. In general, however, the discourse warrants the impetuosity. He reveals the terrors of the Lord, so as to persuade men; he exhibits, with all the vehemence of enlightened love, the compassions of God, and beseeches them, with an earnestness and an energy worthy of the object in view, to be reconciled to God. Though he makes no approach to the fury of a Chalmers, there is often much in his manner to recall the extraordinary appearances of that mightiest of preachers. There is the same uncouth, unmodulated, and earnest voice—the same hastening, pauselessly, onward—and the same breathless attention commanded. Brown is Chalmers chained. He labours as intensely, but he wants the fancy and the fury which fascinated and overwhelmed. The wings of his imagination have been shorn by the instruments he employs in his critical and analytical operations.

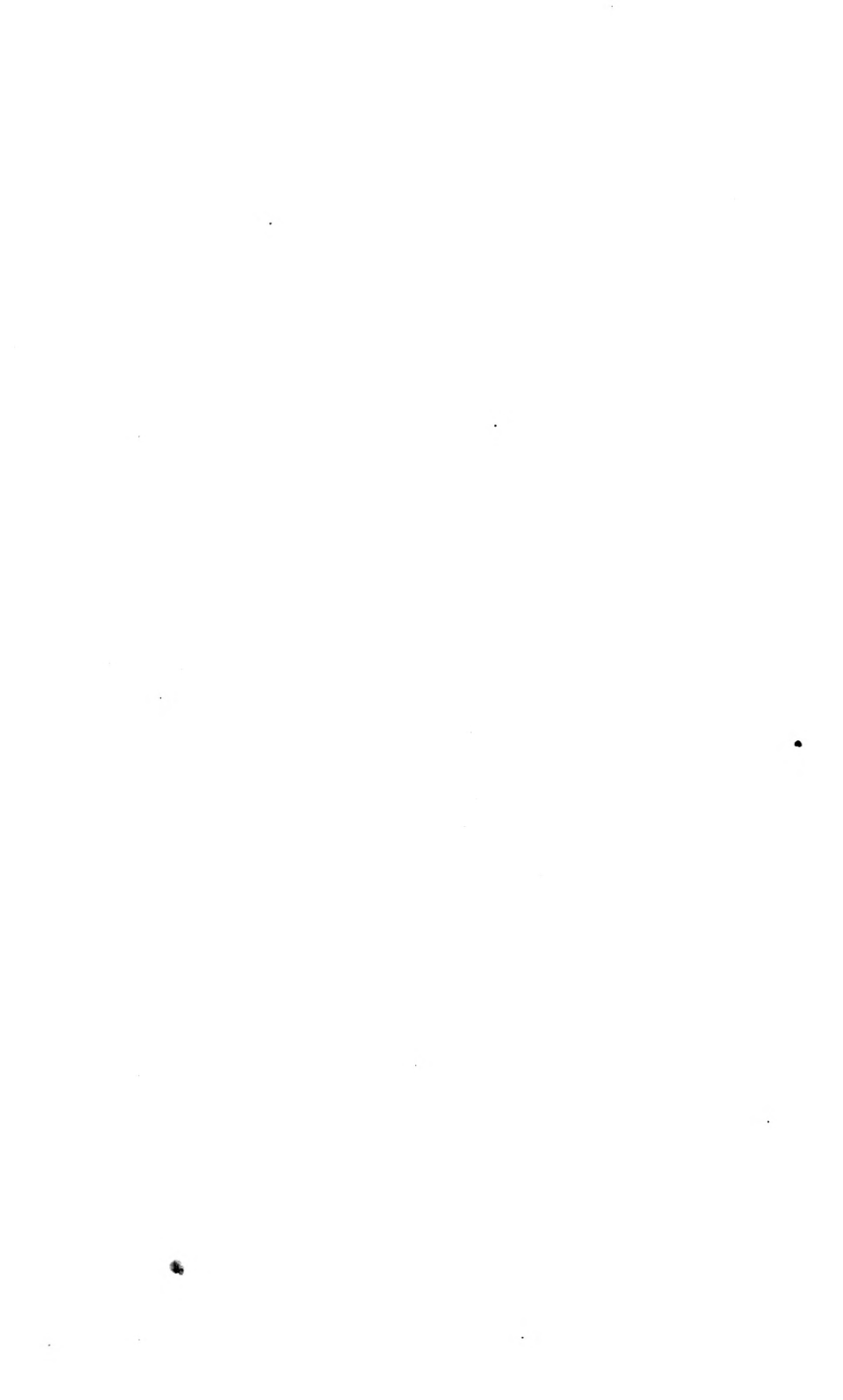
Dr Brown has as yet published no extensive work. Controversial pamphlets and occasional sermons form the greater part of his published literary labours. His lectures to the students are known to be very superior, and the press must one day have them, when they will range as critical productions as high as the writings of Dr Dick, theologically considered. His style is terse, luminous, vigorous, and simple, and his meaning is always brought out with force and clearness.

Of his labours as a professor we need not speak. His praise is in all the churches whose ministers studied under him. To the students his conduct is affable yet dignified—firm, yet

kind and affectionate. He rebukes with kindness, and praises liberally.

He was born in Whitburn, where his father long was pastor of the Longry Church. He was ordained in 1806, and is now in the forty-first year of his ministry. His first charge was in Biggar, whence he was removed to Rose Street Church, Edinburgh, and was afterwards translated to Broughton Street Church, where he still labours with acceptance and success. About four years ago, Mr A. Thomson was appointed his assistant and successor, and now he seldom preaches more than once on Sabbath. His department as professor in the Divinity Hall is Exegetical Theology, which he has taught during the last twelve sessions. In private life he is amiable and communicative. Being a living cyclopedia he pours from his treasures things new and old. Though nearly seventy years, his eye is not dim nor his strength weakened. He reads occasionally without spectacles, and his fresh healthful appearance gives promise that the Church may yet for a considerable time enjoy his services. If ardent wishes prolong life, Dr Brown will see many days.

SEPTEMBER 25, 1847.





6. 2 APRIL 1841

W. H. MILLER DEL.

GLASGOW.

REV. GAVIN STRUTHERS, D.D.,

ANDERSTON.

DRS Kidston, Wardlaw, and Struthers, are all who remain of that generation of our Glasgow dissenting preachers. A Dick, a Mitchell, a Muter, a Brodie, a Ewing, a Thomson, and a Heugh well endured the burden of dissent, and by the consistency of their lives, the force of their platform arguments, and the eloquence of the pulpit, raised dissent above opprobrium, and completely turned the tables on the proud state ecclesiastic, who, in virtue of his position, considered himself entitled to treat his clerical brethren, who drew their support from the free-will offerings of the people, with supercilious contempt. A few of that generation remain to witness the vast change which has been effected on the aspect of ecclesiastical society. They stand forth like the sturdy oak, after the storm, that has survived the shock which levelled his fellows, and now, in its solitary grandeur, commands the respect due to it as king of the forest. What singular feelings must a view of the past excite in these veteran bosoms. In their young days, when fired with love to freedom and to truth, they stood apart from the dominant ecclesiastic sect, and heard their doom pronounced by those who considered themselves the sole lords of the conscience, and all dissent denounced as the invention of Satan. They heard the thunders of ecclesiastical anathemas, and smiled at their very awfulness—they battled it with the storm of many a dreary day—they outlived the tempests—they saw the elements hushed—the horizon clear up—the sun shine—and now they stand

forth, not to be hooted and maligned, but to breathe undisturbed the free air of heaven—to gather the flowers on the verdant fields—and to receive the gratitude of an emancipated and independent people. Who that looks on that furrowed countenance, presented hebdomadally in Anderston chapel, but remembers the days of the years when dissent existed by suffrage—when its adherents had to gird on their armour, and to enter the lists with men proud from their position, and mad on their delusions. They remember the days of the toleration and emancipation acts—of the cases of Annan and of Campbellton. But the battles have been fought, and victory has been secured. The principles, for which these enumerated contended, are now dominant, and those then in the ascendancy now exist by sufferance, having changed places with the other. Dr Struthers and his few coadjutors who have outlived the storm, have leisure and peace to prosecute their pastoral duties, and none lifts a tongue against them. Last Sabbath forenoon, a few minutes past eleven, Dr Struthers, according to his wont, entered his pulpit. The wetness of the morning may have kept back the large congregation. It was ten minutes past eleven before the bulk of them had assembled. The chapel, when filled, has a fine appearance. The gallery is deep, and the area seated close to the pulpit, so that there is almost a physical connexion between the minister and people. The chapel contains above 200 pews, each of which can, at an average, seat from six to seven people. Singing having been gone through earnestly, and not unmusically, the minister, holding his book in his hand, and looking on it during the time, leisurely rose, and placing his hands in contact on his Bible, he, in a strong distinct voice, offered prayer. The prayer was eminently practical and offered with much earnestness. The blessings of the week were acknowledged—the sins of the heart and life confessed, and mercy to pardon and grace to help in time of need were supplicated in brief, appropriate, and simple language. After praise the preacher read part of the first chapter of the Book of Lamentations, and briefly expounded the whole chapter. He remarked that the book of Lamentations was one of the most tender and beautiful elegies found in any language. The descriptions it contains

are graphic, the images well selected, the general strain touching in the extreme, and throughout the whole the poetic spirit is strong. Though our translation is not done into verse, the original is a beautifully-arranged poem, the verses being classed alphabetically, after the manner of the 119th Psalm. In the poem the scene shifts frequently from place to place. The prophet sees the state of Israel from different points or positions, in order to obtain a survey of the different afflictions to which Israel had been subjected. The general doctrine of the poem is, first, that all afflictions come directly from the hand of God; second, that national and personal sins are their procuring cause; and thirdly, the design of affliction is to lead to resignation and prayer. The poem opens with a delightfully picturesque scene. He sees Israel personified by a woman sitting alone on the ruins of Jerusalem, with its walls broken down, its palaces in the dust, its houses burnt with fire. Sitting amidst these ruins she takes up her lamentations. Tears trickled down without intermission. She sat solitary in the night when all was repose around. In the third verse the female who personifies Jerusalem is sitting a captive, who had been dragged away into Babylonish captivity, subjected to great privation and distress. From the 4th to the 7th verse, she has passed out of sight, and a description of Jerusalem before it was destroyed is introduced. The writer reverts to the past, to the crowded assemblies, to the musical virgins, to the chief men, once valiant, but now faint-hearted, and to the nations now at enmity with Jerusalem. At the eighth verse the scene changes again, and the enemies of the Jews are described as engaged in mocking at Sion and laying hands on the precious furniture of the temple, and not respecting the holy of holies. All its precious things they carried away into a foreign land. From verse eleven to seventeen Jerusalem is recalled in the midst of her distress. She appeals to passers by as to the extent and depth of her sorrows, and she appeals to the Lord, as able to deliver. The chapter teaches us to observe the hand of God in affliction, to cultivate a spirit of prayer and of resignation to his holy will in days of adversity as well as in prosperity.

The lecturer finished his brief exposition at twenty minutes

to twelve, and eight lines having been sung, he gave out for his text Matthew x. 37 :—"He that loveth father or mother more than me, is not worthy of me." The preacher commenced by saying that God had arranged that we should live together in little societies—in families. Father and mother, and sister and brother, are intimately bound together by the silken cords of domestic love. Each in a family is so dependent on the other that mutual love is secured—the different members cannot but love each other. Society brands him as a monster who loves not his parents, and parents, from the very constitution of their being, must love their children. Children are parts of themselves. They bear their features, and share in their warmest sympathies. When a child is born into the world it is in as much danger of being lost as the trembling drop of dew on the blade of grass. On the parents it intimately depends for protection, for food, and for clothing. They have to watch its cradle, to wipe its tears, to teach it to speak, to take it by the hand and aid its movements. It is brought up amid the endearments of love, the outpourings of domestic affection. The child in return loves its parents and endeavours to promote their happiness. Parental love and filial affection blend their waters and flow in one sweet stream. The design of Christ in the words of the text and context is not to root out these affections from the domestic circle. His meaning is to show that strong as that affection is, and ought to be, love to himself should be above it. In another place he shows that love to parents should be something like hatred compared with our love to himself. Our chief affections are to be devoted to him, and every other object is to have an inferior place, so that in evil times, in days of persecution, the disciple may be prepared to break asunder the ties of domestic love. Whosoever shall confess me before men, him will I confess, but he that denies me will be denied. A man's foes shall be they of his own household.

The doctrine contained in the text is, that we are to love the Saviour more than any earthly relation whomsoever, and this we shall now prove and illustrate. 1st, We should love Christ more than any earthly relative, because he is more excellent than any of them. Every parent thinks highly of his

child, and every child thinks his parents better than others. The parent and child mutually view each other as paragons of perfection. This may arise from the circumstance that they know each other better than any other can, and they are chiefly familiar with the best parts of each others character. But who is like to Jesus of Nazareth. The best of parents have their spots—there is none righteous, no, not one—but Jesus is harmless and undefiled. Every attribute that belongs to God, and every virtue which belongs to man, he possesses in perfection. Not only is the general outline of his character perfect, but its minutest parts are equally so. It is impossible to add to the loveliness of the Saviour's character. If we consider him as the uncreated Son of God, all possible perfections dwell in him.

2dly, We should love him more than others, because he took an interest in our welfare prior to that taken by our parents or any other earthly relative. We can set no limits to the time of Christ's love. Its origin is in eternity. He loved us with an everlasting love. He was set up as our Redeemer before the earth's foundations were laid, rejoicing even then in the habitable parts of the earth. From this and many other passages of Scripture, we are warranted to conclude that this world, long before its creation, lay out as an attractive scene before the infinite mind. He who saw the end from the beginning, and who spoke creation into being, could foresee every creature to be called into existence, and particularly the state of man, as needing deliverance, who was to be lord of this lower world. His word awoke this world into existence, and formed every creature, and assigned it its position. In the beginning was the Word, and the Word was with God, and the Word was God.

3dly, We should love him more than any earthly friend, because he has done for us far more than they have done or can do. We may suppose Jesus and our parents stating, respectively, their claims. Our parents may claim being, in a certain sense, the fountain of our existence. They fed us, provided for us, sat by our cradle, watched the first curling of the lip, the first whispering of our cry. They kept the candle burning all night by our couch, they bathed our fevered

temples, and swaddled us on the knee. They spared no time and no expense; they provided food, and raiment, and education. They became poor to make their children comfortable. Their poverty was for our sake. They had to bear with much naughtiness, and often their love was ill requited. They prayed for us, and spent many a sleepless night, and we therefore expect the young to rise up and call their parents blessed. But what are the claims of Jesus? We may suppose that he says—I allow that, instrumentally, parents have done much. I accede, and secure to them, the respect and honour they deserve. Still they are but the instruments. I created them, fed them, redeemed them. I foresaw you would be the corrupt children of corrupted parents before in the book your members were written. While Cæsar sat on the throne of Rome, I left heaven, and suffered, and died in your room. I was wrapped in the winding-sheet for you, unsolicited, for you were not then born. I prepared my great salvation for you. I send my Word and Spirit to save you, so that you have only to eat of the tree of life and live for ever. Say then, poor sinner, lovest thou me? Without any high-sounding terms, let the doings of Christ and of parents be compared, and the latter will be but as a drop in the ocean—a pile of grass to the verdant sward. We can, on making the comparison, account for the words of the martyr. When asked, Do you not love your wife and children? he said, “Love them! were this world gold, and at my command, I would give it that I might live with them in a dungeon; but compared with Christ, I love them not.”

4thly, We should love him more than others, because he has conferred a greater amount of favours than any other. He has wrought not only for us but in us. [The preacher here illustrated this particular, so as not to interfere with the preceding, but our space forbids insertion of the illustration.]

5thly and lastly, We should love him more than others, because our union with him shall survive every earthly tie. Though we shall join our Christian friends in heaven, and know them too, the unions of earth will not be revived—the little circles will not be re-formed—Christ will then be the only centre. The preacher very beautifully and touchingly

illustrated this idea, and concluded with practical remarks. He finished his discourse at twenty-five minutes to one, having preached fifty minutes. After singing and prayer, the congregation was dismissed at a quarter to one.

The preceding will give a tolerable idea of the forenoon's exercises in Anderston United Presbyterian Church. The afternoon exercises are similarly conducted. A careful perusal of what we have written will show that these services are short, various, vigorous, and well proportioned. Praise, prayer, exposition, and preaching, occupied each its proper time. The exposition of the chapter was perfect of its kind. The varied topics it contained were briefly and beautifully pointed out, and the language employed was in excellent keeping with the subject. In the course of a few minutes, the preacher gave a very complete idea of the geographical, historical, scenical, and moral aspects of the chapter. The sermon is one of great merit. Of the thousands of sermons preached from that text, nine-tenths are a dull reiteration of common-places. So miserably are such texts generally handled, that one could wish them let alone in all their speaking significance. They are often selected to form a license for unmeaning rhapsodies, or a pretext for discussing that sublimest of subjects, the moral sympathies of the universe. On the present occasion, however, the text was so brought home to the bosom and business of the Christian as to be eminently practical and powerfully influential. He commenced his discourse by referring to those relations among men, stated in the text, and very touchingly described their tender character and obligations. Though there was nothing very striking or original in his general division, the illustrations were, obviously, entirely his own. Instead of overlooking or denying the strength of domestic obligation, he pointed out very eloquently the reasons why parents should love their children, and why children should love their parents, and why the domestic circle, generally, should be bound together by the strongest of cords—the cords of love. These domestic sympathies, however, instead of superseding love to Christ, were made the basis of the obligations of that love. The strength of attachment was shown to depend on the excellence of the object beloved, and on that

principle, love to the more perfect on earth dwindles into something like hatred, compared with love to him who unites the attributes of Godhead, with all the virtues and graces of humanity in the highest perfection.

Probably the chief excellence of the preaching of Dr Struthers may be best expressed by the apostle's words, "Apt to teach." Generally speaking, the most loquacious have least to say. Aptitude of speaking and aptitude of teaching are very often in the inverse ratio. The laconic speaker is the successful teacher. The preaching of Dr Struthers is a proof that the greatest ideas may be communicated in few words. With a mind amply stored with Scripture and general information, in every short sentence a distinct and palpable idea is brought out. Instead of concealing scanty and crude thoughts under a load of meaningless verbiage, his well-selected words tremble under the weight of the thought of which they are the transparent vehicle. The practical and common sense character of his knowledge is as remarkable as its extent. Many seem to have studied Christianity only in its objective aspects. The theological system of such may be unobjectionably orthodox, but it is clear and cold as the ice at the poles. Christianity, with such, is something to be looked at and talked about. They deal with it in the abstract, just as they solve a geometrical problem. Christianity, in the hands of the subject of our sketch, seems to have no other but a subjective aspect. Its doctrines and duties as treated by him, are alike practical. Man, as a solitary, and man as a social being, he has contemplated with the mind of a philosopher, and the heart of a Christian, and hence he is able to make to bear on his understanding and affections the doctrines and duties, the facts and arguments, the scenes and the appeals of a practical and powerful Christianity.

These peculiarities of the subject of our sketch, prove that his power and popularity as a preacher are based on solid principles. Preachers there are who can command the affections, and even the assent of the understanding by a vapid declamation, by specious and hollow argumentation, by a ready and flowery eloquence, and by an authoritative and dictatorial air and bearing: but with these the subject of our sketch has

nothing in common. In him we have an apt illustration of the maxim that "knowledge is power." Though he is never at a loss to express himself intelligibly, he employs few of the winning arts of the orator as regards either voice or gesture. His reasoning, though effective and resistless, employs few of the formulæ of the logician, and his appearance and bearing, while indicative of firmness and decision, are entirely free of the dogmatism of the schools.

Dr Struthers is one whose external at first sight gives, to many, an erroneous idea of the inward man. These deep lines of thought, and that furrowed and somewhat heavy brow, tell of the stern Covenanter, whose position was more favourable to vigour of mind than to tenderness of heart. With the sternness, however, of the sons of the Covenant, the subject of our sketch unites the heart of a poet. We say the heart of a poet, because, though, as far as we know, he never wrote verses, many of his descriptive pieces show that he looks on nature with the mind and the feelings of a poet. We know none who can more effectually reach the feelings by subjects which, in many hands, appear as dry as algebraical solutions.

The manner of our preacher deserves notice. During prayer he stands almost motionless, and enunciates slowly and emphatically. While preaching he often places his left arm on the Bible, and the right is occasionally employed in indicating the energy of his thought. Though his voice rises with the magnitude of his subject, his manner as a whole, is cool, calm, dignified, and commanding. His enunciation is neat, and his pronunciation generally correct, and his pulpit appearance unaffected and pleasing.

It is, however, as historian of the Relief Church that his fame will be permanent. His work, which was completed about half a dozen years ago, will remain a proof of his indomitable perseverance—of his thorough acquaintance with ecclesiastical history and of ecclesiastical law—of his fairness as a historian—of his candour as an ecclesiastic, and of his spirit and temper as a Christian philosopher.

His Essay on Christian Union, which, along with others, was written at the instigation of a benevolent gentleman, now of the same communion with himself, called forth much hostile

remark at the time of its appearance. Whatever may be said of the theological merits of part of it, it stands unquestionably high as a literary production, and the lapse of a few years may so alter circumstances in the ecclesiastical world, as to explain and smooth down its alleged hard sayings. With the other publications of our author we are not acquainted.

He is a native of Strathaven, and was ordained, in 1817, as assistant and successor to Mr Stewart, who lived two years after. Dr Struthers is in the 30th year of his ministry, and has always laboured with acceptance. About seven years ago, his congregation built for him, at a cost exceeding £4000, and there is only about £600 of debt on it, the commodious and elegant chapel where they now worship. The sittings—which amount to 1260—are well let. He presides over an ardently attached people, who have presented to him, oftener than once, unmistakable proofs of their regard. Glasgow ranks him among the most influential of her citizens—the church of which he is a member acknowledges him as one of the ablest of its ministers, and the church universal is proud to own him as one of the ablest defenders of her bulwarks, and a living proof of the rectitude, and power, of her principles and precepts.

OCTOBER 2, 1847.

REV. WILLIAM RAMAGE,

UNITED PRESBYTERIAN CHURCH, GLASGOW.

THOSE familiar with the ecclesiastical history of Glasgow, during the last quarter of a century, must be struck with the changes in the leading congregations. Not only has the general aspect of these congregations been changed, but the majority of the office-bearers and clergymen have been removed, and their places are now occupied by others. Those who have read preceding sketches have seen that many of those places vacated by death have been well filled up. The place of the learned and laborious Dr Dick is now occupied by Dr King, whose fame promises to rival that of his predecessor. The large congregation in Hutchesontown, over which the Rev. William Thomson presided so long and so acceptably, now enjoys the ministrations of the eloquent and accomplished Rev. J. S. Taylor. The spacious edifice erected to the immortal Chalmers, and crowded by his unrivalled eloquence, is again filled with large assemblies drawn from all quarters, by the fame of the Rev. Robert Gillan; and the congregation which left that place, under the auspices of the respected and devout Dr Thomas Brown, whose ministrations they so long enjoyed, is now weekly edified and delighted with the substantial fare provided by their lately appointed pastor, the Rev. John Roxburgh. There are many similar changes which, in the course of our sketches, we may overtake, and one of these is suggested by the present sketch. In our enumeration of the fathers of dissent in Glasgow, the name of the Rev. Robert Brodie, the predecessor of the subject of our

sketch occupied a prominent place. During a long period, he consistently maintained the great principles of civil and religious liberty, and unostentatiously ministered for nearly half a century to an ardently attached and influential congregation. After his lamented death, which occurred about a year ago, the congregation secured the services of the Rev. William Ramage, whose fame as a preacher, during his short incumbency at Kilmarnock, had spread far beyond the bounds of that town. The following is an outline of last Sabbath's public work. Shortly after eleven o'clock he entered his pulpit, and singing and prayer having been attended to, he read and expounded the first seventeen verses of the fifth chapter of the Acts. He observed that the narrative was so touchingly simple, that remark was in danger of marring it. It appears from the proceedings of Ananias and Sapphira, that the selling of the land, by the primitive disciples, was a voluntary act—the spontaneous manifestation of a generous affection. A certain degree of credit would be given to those who sold their property, and this popularity proved a temptation to men of little principle. The sin of Ananias and Sapphira was of a mingled kind. It included vain glory—a desire of money, and falsehood of the most heinous kind against the Holy Spirit of God. They attempted to deceive and impose on the Holy Ghost. Their sin was their professing to give the whole while they kept back part, and a punishment was inflicted calculated to have a salutary effect in checking imposture, and it had the effect of preventing improper persons from joining the infant cause. “Of the rest durst no man join himself to them.” It was necessary that Christianity should have a proper start, and with proper men. Early impressions are lasting impressions, and this warning at the commencement of Christianity was not forgotten. The judgment was temporal, and the preacher did not consider it any warrant for concluding that the persons, on whom it was inflicted, were finally lost. It afforded a striking proof that the apostles were true men. The God of truth would never have struck persons dead for telling a lie, had the cause not been that of truth. The preventive effect of this judgment was salutary. Some out of pure mischief join a new cause, but the people learned on

this occasion that the apostles were not men for playing tricks on—that they wielded a fearful power in detecting imposture.

The exposition, which did not occupy more than fifteen minutes, was finished at eight minutes to twelve; and after two verses were sung, James first, from the sixth verse to the ninth, was read as the subject of lecture. The preacher remarked that that was a trying position of Solomon, when God said, Ask what I will give thee. A similar question would puzzle any one at the present day. What thoughts passed the mind of Solomon, before he reached a conclusion, we are not informed. He arrived at the conclusion, however, that a wise and an understanding heart was the greatest gift he could receive. This request included much in few words, and the Lord fully granted and greatly exceeded it. The apostle of the Jews, in the words before us, recommends a similar petition. Wisdom is needed by all men in all circumstances. Wisdom is needed to avert unnecessary evils; it is needed to sustain under unavoidable trials—wisdom to see what God intends by affliction—to make proper allowance for the infirmities and feelings of others—and, finally, wisdom to bear under trial.

The source of the supply of all wisdom is God, who gives to all men liberally. Men sin in limiting the Holy One of Israel. We measure God by ourselves. It is easy to God to make the simple wise. The method of obtaining supply is very simple. Ask, and ye shall receive. Prayer is the appointed means. What is promised should be matter of prayer. David, when he had obtained great promises, turned them into prayer, that these might be fulfilled. The encouragements to prayer are great. God gives liberally—exceedingly abundant above what can be asked. “It shall be given him” is the promise. The prayer of faith is always successful.

The preceding we understood to be a recapitulation of the lecture of the preceding Sabbath. The lecturer then commenced to remark,

1st, The state of mind, necessary to prayer, is worthy of special notice. Ask in faith. Our Saviour uttered a strong saying on this subject—“Have faith in God; for I say that if ye believe in your heart,” &c. (a passage which was occasioned

by the withering of the fig-tree, and which promised removal of mountains in answer to prayer.)

2dly, The prejudicial effects of an improper state of mind in prayer must be noticed. The double-minded man can receive nothing of God. (The preacher here finely brought out the figure employed to emblem the wavering—the waves of the sea.) That such can receive nothing of God is obvious. 1st, They are undecided as to what they ask; 2d, The waverer can receive nothing of God, because his prayer dishonours Him. There is a want of faith and a doubting of the promises. The waverer doubts whether God can be of any service to him. “Can God give us bread in the wilderness” is a specimen of such prayers.

3dly, a double-minded man is unstable in all his ways. The word refers not to the hypocrite, but to a person with two souls—one for God and another for self. Such want a purpose—now they are resolving, now doubting. As they have no mind of their own, what others suggest they follow. They are left entirely to the mercy of circumstances.

The lecture terminated at twenty-five minutes to one, having occupied about forty minutes, and after prayer, praise, and the benediction, the congregation was dismissed at ten minutes to one.

At eight minutes past two the afternoon service commenced. The usual introductory services, consisting of prayer and twice singing, being over, at half-past two o'clock Rev. ii. 23, “I am he that searcheth the reins and hearts,” was announced as text. The preacher commenced by saying the benevolence of the Bible is a fine feature of its character. There is kindness in those passages which are seemingly cruel. Many parts of it are full of soothing promises—things which shine by their own brightness, but its very darkness has starlight peering through it. A voice is heard in the tempest saying, “It is I, be not afraid.” The harshest truths are designed to prepare the way for its richest consolations. For every uneasy feeling, which it may create, it has prepared an antidote—for every blow a balsam. The lightnings of the law are followed by the glories of the gospel. Does the word remove every false stay, it is that Christ may be leaned on more exclusively. The

connexion of the text suggests the remarks just made. Christ had been reviewing the state of the church in Thyatira, and had announced the fearful consequences of a state of giving shelter to sin; and in order that no church might deceive itself, he states that he has a perfect knowledge of its real state. "I am he that searcheth the reins and hearts." He ardently desires them to seek the peace that passeth understanding.

Our design at present is to state some of the ways in which God searches the heart.

1st, He searches the heart by his omniscience. All believe that God is everywhere, and yet how much is that truth forgotten. He who reflects at the close of the day on what he has thought of God, will be astonished and alarmed to find that God has not been in all his thoughts. But for the Sabbath and other means that recall Him, even the Christian would fall into perpetual forgetfulness; yet our whole life and our inmost spirit are continually in the presence of God—overlooked and penetrated by that omniscient eye—an eye that looks on the scribe at his desk, at the workman in his shop, at the mother in the family, at the young in their sports, and at the old in their follies. At this moment he is one of the auditors, in this house, looking into each bosom. When separated from others we are alone with God. In the silent chamber the very walls and furniture seem to be serious spectators. When we mingle with our fellows he is there—he keeps by our side—he hears every word—he is familiar with every feeling—he looks on more intensely and more searchingly than any other can. To conceal our character from our most intimate friend is easy, but God knoweth the heart—he knows our thoughts afar off, even before they come into our minds. He presses us behind and before, and on every side, and examines us with as much precision as if we were statues of transparent glass.

2dly, God searches men by his providence. There is a terrible power in events to discover and bring to light men's true character. The man whose religion is not a radiation of inward light—his piety will fluctuate with his lot. There are some whose religion is the softening effect of a happy state of things—their lot is good, and they are full of gratitude. While

the world smiles over them, the eye is turned up to the blue vault of heaven in good-natured brightness, and they speak of universal benignity and of the kindness of the God of love. Soon as a change of circumstances comes, man becomes deceitful, and the government of God a mystery. His way is in thick clouds, and such begin to conclude that it is vain to serve Him, and they reject the gospel, and do well to be angry even to death. Others, in seasons of affliction, or of death in the family, assume the attitude of devotion, and the tear of softening penitence glistens in the eye. Things unseen and eternal make an impression, and every thing wears the aspect of eternity. But their lot brightens—the sun of prosperity shines—the garment of humility is thrown off, and their goodness passes away. God searches the heart, and finds it hollow and base. Others, again, make a flaming profession. If the world was theirs it would be given to God. A time for trial is granted—a chance is given to verify professions by action. Providence goes to the door of pledged discipleship to learn who are his friends, and in some cases he is refused admission. He thus searches the heart.

3dly, God searches by his word. It is a glass, and whoso looketh into it may discover his character. There are certain books which give a very searching analysis of character, but the Bible exceeds all books in dividing asunder the soul and spirit, and discovering the thoughts and intents of the heart. It touches the very quick. The Bible will not permit us, as we read it to sit in judgment on others. We find it is judging ourselves. It tears from man the mantle of hypocrisy, and unveils the inmost thoughts. It demands prayer without ceasing. It is the candle of the Holy Ghost which lights up the soul and discovers the chambers of imagery, and the images on the walls it clearly reveals.

Finally, God searches men by conscience. From that seat of judgment in man He gives forth his decisions—His intimations of the last sentence. Clear and loud let conscience speak—it is the voice of God. Allow it to drive you to the blood of sprinkling. Say, in deep humility and with ardent desire, “Create in me a clean heart, O God: renew a right spirit within me.”

Sermon was finished at a quarter-past three, having occupied forty-five minutes, and a baptism and the concluding services being over, the congregation was dismissed at ten minutes to four.

With the exception of the first prayer of the forenoon services, and the last prayer of the afternoon services, which were unreasonably long, the various departments of the proceedings of the day were brief and well proportioned, and the congregation was exceedingly attentive, and apparently devout. The prayers offered during the day displayed a minute acquaintance with the Scriptures, and a deep insight into the human heart. They were offered in a spirit of fervent devotion, and in language simple, definite, and energetic. Those offered after the lecture and sermon referred chiefly to subjects that had been discussed, so as to preclude the possibility of form, and in the introductory prayers there were but few stereotyped phrases used. The exposition of the chapter in the forenoon was practical rather than critical, and general rather than particular. It indicated a mind shrewd, comprehensive, and discriminating. The sin of Ananias and Sapphira was severely analysed, and its elements carefully determined. The design of the terrible visitation was strikingly stated, and its effects, in deterring others from attempting similar frauds, were clearly elucidated. The charity of the preacher, when he stated that the temporal visitation on Ananias and Sapphira determined nothing as to their future state, will lay him open to the charge of latitudinarianism among those who unceremoniously determine the destinies of their fellows.

The forenoon lecture very fully and fairly brought out the meaning of the passage discussed. We do not recollect having heard the character of successful prayer so philosophically, so lucidly, and, withal, so impressively stated. The character of the praying waverer was most masterly drawn. The force of the figure—the wave of the sea—employed to emblem forth the unstable, was beautifully brought out in highly eloquent descriptive language, and the consequences of instability, both in things temporal and spiritual, were vigorously portrayed.

In regard to the afternoon discourse, the divisions were exceedingly simple, and might be called even common-place;

but the illustrations were original, striking, and practical. It will appear by glancing at the outline given, that the design of the discourse was to point out the different ways in which God searches the human heart. His four leading ideas were God searches the heart by his omniscience, by his providence, by his Word, and by conscience. Though the preacher, in illustrating these ideas, kept them separate and distinct, a severe logic might impugn the division. God's omniscience is the agent, his Word and Providences the instrumentalities, and conscience is the object employed in this searching. The division, however, is a common one, and may be used in a popular sense with no great impropriety, though first-class preachers might do well to avoid it. God's omniscience qualifies Him to search the heart; God's providence is so conducted as often to make manifest the counsels of the heart, and man's conscience, when enlightened, pronounces on that state; but to say that God searches the heart by these four things, is scarcely consistent with logic and philosophy. It is but proper, however, to state, that the illustrations of the several ideas were quite distinct and unobjectionable. So much, then, for the services of last Sabbath. A few remarks are, however, necessary, in order to give a correct idea of the subject of our sketch.

Probably the first thing that strikes a stranger in East Campbell Street United Presbyterian Church is, the gravity and deep seriousness of the occupant of the pulpit. Though the flush of youth has not yet left his countenance, and though care, or age, has not yet furrowed his brow, his appearance indicates that his thoughts are chiefly occupied with weightier matters than those of this world, and that they are fixed on more permanent objects than the transitory joys and sorrows of a present state. In the case of some young ministers of a less prepossessing external than the subject of our sketch, the sacredness of the pulpit is unable to prohibit the manifestation of official vanity, the display of flippancy, and the hatefulness of an ill-concealed egotism. Of these pulpit vices our preacher is altogether free. Modesty blends with his gravity, attractiveness with his dignity, and a heartfelt sincerity and earnestness are strikingly manifest throughout the whole service.

Mental energy lends a charm to devout appearance. Some men look remarkably humble, because they are very stupid. Their countenance may well be tranquil, for they were never disturbed with feeling or thought. But in the countenance of the subject of our sketch thought has drawn its lines, and the channels of feeling may be distinctly traced. Soon as he begins to speak, the thoughtful mind is arrested. As he proceeds, his views become more profound and more comprehensive. His language becomes more vigorous, more chaste, more eloquent, till occasionally he reaches the sublime. His carefully prepared manuscript lies before him, but its leaves are unturned, for he needs it not. The thoughts it contains are his own, and are more indelibly impressed on a strong and ready memory than on the written parchment. These thoughts he pours forth in a beautifully simple and highly finished diction. Though he exhibits great coolness in mapping his outline, and pauses for a little at the close of each illustration, he frequently speaks with amazing fluency and rapidity, and many of his periods might invite the inspection of the most accomplished rhetorician.

Mr Ramage is a native of the Upper Ward of Lanarkshire; and on the removal of the Rev. Mr M'Dougall to Paisley, he was ordained to his former charge in Kilmarnock. The church there is the finest in the town, and it was well attended during the pastorage of Mr Ramage. About six months ago, shortly after the death of the Rev. Mr Brodie of this city, he was removed to fill his place. The congregation was respectable when he came, including our excellent Lord Provost, and other influential citizens, and the attendance has already greatly improved. The church is very old; and we hope those who removed Mr Ramage from so gorgeous a temple as the one he left in Kilmarnock, will soon provide for him a more attractive house here. The old one has now served its time, having stood about half a century.

OCTOBER 9, 1847.

REV. MATTHEW LEISHMAN, D.D.,

GOVAN.

Who, among the migratory thousands that annually pass and re-pass along our beautiful Clyde, has not observed the picturesque little parish church of Govan, with the tall spire pointing from amid the embowering foliage heavenward, and its fretted corners and Gothic windows starting out curiously from leafy recesses? Those who may have been privileged to visit the sylvan haunts of Stratford-on-Avon, whose eye may have lingered over its church with the quiet river meandering round it, and surrounding elms and oaks shadowing earth more honoured than all the world's bloody battle-fields, must recognise a strong resemblance between the two. Brought together and placed side by side, many woeful discrepancies might be noticed; the spire of Stratford church might stand some thirty feet higher, the chancel some twenty longer, and the general outline inconsistent in some particulars; but, taken as a whole, building and situation, the remembrance of the one is recalled by viewing the other. And this same Govan church is a beautiful model of what a rural place of worship should be—standing aloof from noisy business haunts, secluded from all contact with things associated with the strife and turmoil of existence—its nearest neighbours the ashes of the dead, the grey stones marking their heritage of earth—monitors to the living, silent though not feeble. Doubtless, in this matter-of-fact age, many will be found to scoff and scorn the idea of any reverence or sanctity being attached to a place of worship, and hold

to the assertion that every place is alike. Nothing is truer in the abstract, for whether in the barn, the dark closet, or hill side, the gloomy old cathedral, with many coloured lights streaming through the stained windows; whether beneath the pealing organ, in the crowded pew, or alone with nature and God, the heart in the true spirit of devotion worshippeth, the externals matter not. Yet in this they are important, if by their means the heart is better fitted for its Maker's service, more fitted by their hallowed influence for such a duty than surrounded by all that is adverse to serious thought and the enjoyment of devotional feeling. And who will say that the peaceful village church, standing in its shady seclusion, surrounded by the green turf, whose little hillocks mark the spot "where the rude fathers of the hamlet sleep"—the heaven-decreed resting spot of our kindred dust—where, perhaps, the ashes of a father, a wife, a child, or friend, lie marked by some rough stone in the sleep of everlasting forgetfulness, is not calculated to awaken within us aspirations after that better land, where mortality is swallowed up of life? What the city church, in all its cold architectural grandeur, with fluted pillars, quaint cornices, and vaulted roof, can never awaken in the heart, the simple, unobtrusive edifice, with its old churchyard, and many moss-encrusted headstones which greet the eye in our rural parishes, at once enforces upon the worshipper in hallowing and chastening his thoughts. Just such a spot as the genius of a Gray or Kirk White would have rejoiced to linger over and embalm in imperishable memorial, is Govan church.

By the law of association there is a close connection of ideas between the church and its pastor. The two somehow always start together in the mind, and in order to do justice to the last we have been compelled to indulge in a short episode on the former. And now its pastor. One has known many a quiet unobtrusive clergyman who might have won a name to himself, because in him there were all the essentials to greatness, but either no adventitious circumstances ever called him into note, or his own dislike of being a planet amid the stars, led him to cultivate a life of seclusion from the hero-worshipping throng. We will almost venture to say that the man who in the spirit of Robert Hall would not venture to cross the

street for popularity, who seeks to pursue the even tenor of his way, in the quiet fulfilment of his duty, is happier far than he who becomes the feverish demigod of popular applause, however well and however justly such applause may be earned. Many there are whose names rarely prefix a reported platform speech, who never, according to the newspapers, deliver eloquent and admirable special discourses to perspiring, gaping, squeezed auditors, nor occupy the chair at benevolent association meetings, who rarely by any chance become "the observed of all observers," the helpless idol of a fickle crowd's adoration, yet who are far more worthy of our admiration, as well as far fitter for the best duties of life, and the discharge of their own immediate calling, than those to whom circumstances have lent notoriety. Such a one is the subject of our sketch. Dr Leishman, did he choose, might command adoring crowds, or gain the courted unction of popularity. All the means and appliances are at his command; but he has lived for other purposes, and long may he do so. He is the parish minister of Govan, and it seems ever to have been his study to discharge the duties of his office and to know nothing else. Political brawling and the clap-trap haranguing of excited audiences he deems—it may be wisely—inconsistent with their fulfilment, and that the quiet and peaceable life of the gospel should be manifested in a minister's example as well as by precept. His duties lead him into another sphere of action than that of his city brethren. A clergyman in a town with a large congregation can be expected to know but little of the individual members of it. The multifarious nature of his engagements occupy so much of his time and attention that even though he labour a lifetime among them, there are many concerning whom he knows little. But how different is the position of the country pastor. Of each one of his hearers, in a short time, he knows the whole history. Before him, on a Sabbath, they are so many volumes of character. How to reprove, exhort, admonish, so as to meet the wants of each and all, his knowledge of them advises. There need be no drawing the bow at a venture—no exhortations to the practice of particular virtues blindly dealt forth, because, before the pastor's eye, there is the chart of each hearer's character.

Then, of course, there is a larger sympathy existing between the teacher and taught. The minister is respected, and felt to be one whose council and advice are valuable, and who can give them wisely, because he knows the applicant. If there be such a thing as a sacredness of office, above all men, in our view, the country pastor is entitled to claim it. If his heart be in his work, he holds a higher standing in the records of heaven, and a greater trust therefrom, than the noblest sons of earth. Dr Leishman has felt the onerous nature of his duties as such, and we need not say how powerfully such a feeling has operated in making him more the *pastor* of his flock than the *man* of the people.

Dr Leishman in the pulpit is in his true position; even a foe could never question his qualifications for the office of a spiritual teacher. Yet by this we do not mean that he is an embodiment of hard theology—that he presents that acerbity of visage, far less that methodical sentimentalism of characteristic by which two classes of preachers are distinguished. There is nothing of either about him. He enters the pulpit on a Sabbath morning neither with a careless lounge nor self-complacent air, but with the calm, steady demeanour of a man who has a high and holy office to fulfil, and feels its responsibility. There is nothing frowning or forbidding about him, nor anything suggestive of a conceited humility. In figure he is portly, robust, and symmetrical; in countenance, calm and prepossessing. Some fifty winters have thinned his locks; yet he has a hearty, hale appearance; while the open, expansive forehead, and clear intellectual eye—the true test of a man's mind—at once win favour and regard towards him. His features, on the whole, are massive; they remind one much of Dr Johnson; but the expression is more lively. His face expresses a downright honesty and determination of purpose. A close scrutiny would enable the observer to detect in it a few deep-speaking lines of care and thought, perhaps the result of a practical experience of the fragility of earthly hopes, and perhaps as much the result of the trials of his office. These, however, are not observable in the pulpit, where his appearance is at once attractive and dignified. In reading, his voice is clear, the intonation distinct and sonorous; in prayers, deep, fervid, and impressive. These

last are excellent—not rant and vociferation, but the simple outpouring of the soul before its Creator—the expressed desire for Divine blessings, and the humble confession of unworthiness, clothed in the beautiful diction of the Bible. Some preachers indulge in long apostrophisings of the Deity, tedious as they are unimpressive, and savouring more of vanity than earnestness; others linger over them, iterating and reiterating, with slight variations of language, the same thoughts, till the most devout of their fellow-worshippers has his devotion prayed away. Not so with him. There is no ostentation, no tediousness, in this most solemn of all the services of Zion's Court. Following the apostolic example, he is short, though not too short, and comprehensive, save when particular circumstances lead both his own and his congregation's hearts to linger long, unweariedly, at the foot of the throne. In preaching, the subject of our sketch rarely uses notes, but if this may be considered a fault in any case, it is but a small one in his, for the ease and fluency of his delivery could not be improved. His command of language is great. Many extempore speakers are forced into the habit of prolonging unnaturally their sentences, and repeating them over and over again under an altered aspect, so that the hearer may not mistake their meaning, or that a little time may be gained to consider what ought to follow, but this is foreign to the doctor. His sentences are short and graphic, save when they swell proportionately out in power and pathos. In his style and language the scholar is manifest. There gleams forth a wide acquaintance with classic as well as modern literature. His erudition is well known, and it is perhaps to this study of the works of the giants of former as well as our own days, that the polish which his style has acquired is to be attributed. In matter, so far as abundance is concerned, fault cannot be found with his discourses. They are not the flimsy texture woven by a heated imagination, nor the impulse of the hour, nor are they prepared to dazzle and bewilder the hearers. His object is to teach. He does not scatter flowers of rhetoric, or scream forth the nonsense of a weak though wandering judgment; his words are those of truth and soberness. It is with the overloading of his sermons and the consequent confusion that some-

times takes place we find fault. There seems sometimes a want of distinctness in his manner of stating truth ; his hearers do not carry away with them a clear impression of the argument or principles which he has sought to enforce. This confusedness may not arise from any lack of a full and lucid view of the subject as apparent to the mind of the speaker, but rather from overlooking, or assuming as known, those points, involved in it, which are necessary to its clear elucidation, but with which many of his hearers may not be versant. As in a painting a single deep shade may throw out in bold relief an object hitherto partially observed or apt to be passed by altogether, so in preaching one remark may serve to lighten up a whole argument, and give it a force and distinctness impossible to resist. This may be done by contrast or by the introduction of some relative position, or giving greater weight to the connecting links uniting each part to the whole. This our preacher overlooks. In illustrating his subject a preacher's talent is perhaps most fully brought into play—his knowledge of human nature is best developed. Here, we might say, are called forth the rich treasures of Dr Leishman's mind. He excels in illustration. His range of observation is wide, as is his knowledge of all that may be classed under Biblical literature. His fancy is exuberant, but never allowed to run riot. It is balanced by prudence, and rendered subservient to the great end of instruction. These qualities alone might render him an attractive preacher, probably a popular one—in the generally received meaning of the term—but in his hands only an instructive one, and this probably is the noblest aim of the two. We need hardly add that his orthodoxy is unquestionable. To know nothing else than Christ and him crucified is the great object of Dr Leishman's teaching in pulpit or in private. Christ, as the sinner's hope and believer's joy, is the alpha and omega of his theme, unshrowded with any self-righteous morality, and the way through him darkened by legal barriers or fanatic doubts.

In private life, he is, probably, social more than ministerial. Although the dignity of his manner forbids familiarity, you are at home with him—even the most timid of his congregation is. The gentleness of his manner, and its accommodation to each, renders him a favourite with all who know him.

There is nothing cold, dreary, or forbidding about him. He is not one of those

“ —— who thinks his Sunday task
As much as God or man can fairly ask,”

but is ever at the call of his flock, the humblest of them as well as the highest, and, with all, his bland and warm-hearted kindness makes him beloved and esteemed.

He is a native of Paisley, we believe, and has been settled in Govan for more than a quarter of a century. The fruit of his labours “the day will declare.” Long may Govan be privileged with them.

OCTOBER 16, 1847.

REV. WILLIAM WOOD,

CAMPSIE.

THE stillness and sweetness of a Sabbath morning have been the frequent themes of the orator and poet. Even in the large city, where artificial arrangements have disturbed to some extent the harmonies of nature, the dawn of the Sabbath is not wholly divested of its hallowedness and quietude. It is, however, when the citizen visits the country that the majesty and the mercy of that day are fully appreciated. As if to demonstrate the Divine appointment of one day in seven for holy rest, the elements that raged during the week are frequently hushed into a calm at its approach. The trees that are tempest-tossed on the preceding day, stand erect to enjoy the calm. The beast of the forest comes from his shelter and walks abroad. The birds come from their retirement, and having adjusted their plumage, sing their matins in every tree. The lowering clouds which darkened the face of the sky retire, and the beams of the morning sun glisten on the pearly dew. In addition to these general concomitants, some localities possess enchantments peculiarly their own, and among these the village of Campsie is pre-eminent. The lofty ranges on its north and west suggest the favoured hills which lay around Jerusalem—Lebanon, with its forests, and Hermon, with its descending dews. The music of the birds mingles with the rushing waterfall, and “the trees of the fields clap their hands.” The worshipper undevout, amid such subduing manifestations, even though every other help to devotion were absent, is worse than mad. What, then, ought to be his feelings

who, in addition to the softening aspect of nature, and the most impressive local associations, is summoned to the house of prayer by the Sabbath bell, and is there surrounded with fellow-worshippers, met to adore the Sabbath's Lord. The United Presbyterian Church of that village is hallowed by many peculiar associations to the intelligent worshipper. Its grey stones speak of generations gone by, and its lowly appearance recalls the time when Dissenting chapels were forbidden things, and when Dissenters themselves were few and despised. Memory reverts to the time when a few of the grandfathers of the present generation purposed to build a house to worship God as conscience dictated, while their contemporaries frowned on the fanatics, and abjured their proceedings. The chapel, however, was built, and not a few were bold enough to forsake the church of their fathers and worship within its walls, and now what remain of their children and many of their children's children weekly congregate within its sacred precincts. Rude change, which robs us of our antiquities, and deprives us of many of our finest associations, makes sad havoc of the temples where our fathers worshipped, and before it lay its hand on this sacred edifice, we may make mention of the low walls, on which the storm of nearly a century have fruitlessly spent their fury—of its small windows, through which the sun of former days shed his beams on the countenances redolent with joy and health—of its decayed pews, where those once sat whose dwelling is not now with flesh—of those humble candlesticks, suspended with cords from the broken ceiling, and which have held the candles which lightened many an hour to those who now sleep in the dust, and of those walls which have echoed the voice of the messenger of mercy addressed to crowds of immortal beings, whose names are now found only in the records of eternity. In the rubbish and stones of such a place, the enlightened Christian takes pleasure, and for its sake, as well as for the sake of its present worshippers, we shall give a brief record of the transactions within its walls last Sabbath.

At twenty minutes to twelve, the Rev William Wood, the present incumbent of the chapel commenced the usual services of the day, by giving out a hymn, as subject of praise, which

was sung by the congregation with much seeming earnestness. Prayer was then offered, and another hymn sung, and at eight minutes past twelve, Acts xvi. 32, was announced as the subject of discourse.

The preacher commenced by saying, "What shall I do to be saved?" was the inquiry of the Philippian jailor, when aroused by the earthquake, and, alarmed by his sins, he fell, trembling, at the feet of Paul and Silas. This question was all-important to him; it is equally so to us. Those aware that they are sinners—that without an interest in the Saviour, they must hereafter struggle with the agonies of the second death, and that it is not too late to find the salvation which will close hell and exalt them to heaven, would act the part of madmen and fools, did they refrain crying out, until they be heard, "What shall we do to be saved?" To a similar question, on the day of Pentecost, it was answered, "Repent and believe the gospel." Repentance and faith are inseparably connected together at the commencement of the Christian life. They are coincident; yet not the same. Both are essential to salvation. Without repentance, said the Saviour, men must perish; and the apostles taught that faith in the Lord Jesus Christ is necessary to salvation. Repentance, as we have formerly seen, includes a conviction of personal guilt; godly sorrow, on account of it; abandonment of it, and a fleeing to Christ for refuge. There can, consequently, be no genuine repentance where faith is absent. The connection between the two doctrines is intimate; yet each occupies its own place; they are not identical. In our last discourse, we illustrated the nature of Repentance; we now wish to show the nature of faith. Saving faith is to be distinguished from the belief put in historical events; and also from credulity or believing without sufficient evidence.

I. Saving faith is founded on a correct knowledge of the truth of God. "Faith," saith an apostle, "cometh by hearing. How can they believe on Him of whom they have not heard?" Men must hear the truth, and intelligently perceive it to be the truth before they can believe. I must feel persuaded that Christ is able and willing to save, before I can have faith in Him as my Saviour. Ignorance prevents faith. The reception of any statement, or doctrine, as truth, simply

because others so receive it, is not faith; it is blind, unintelligent credulity. Saving faith is widely different. It rests on enlightened convictions of truth; and can be strong only in proportion to the extent of the believer's knowledge of divine things. Look to Job as an example of strong faith. "I know"—he does not say I have heard—but "I *know* that my Redeemer liveth." How important the exhortation, "Grow in the knowledge of Christ. Get wisdom, get understanding, lay fast hold of instruction; she is thy life." Ponder the truth that ye may find "eternal life in the knowledge of the only true God, and of Jesus Christ whom he hath sent." How sad the condition of the sluggard with the Word in his hand and sounded in his hearing, but who learns from neither the one nor the other. O sluggard arise, lest you sleep the sleep of eternal death.

II. Saving faith includes personal application of the truth to one's self. It is not only intelligent but appropriating. It brings the truth home to the conscience as a real substantial thing, to be felt, acted on and trusted in. The scripture demands, in addition to the assent of the understanding, a believing with *all the heart* unto righteousness. In this willing reception of the truth, and cordial trusting to it, so as to feel its practical influence, you see the nature of faith. Some believe with the understanding, but refuse to believe with the heart. They attain to a comprehensive knowledge of evangelical doctrine—they perceive the truth—but inasmuch as they do not receive it they are as far from believing as the devils themselves. The devils believe the truth of God's Word, and amongst other doctrines, that Christ died to take away sin, but unable to receive the truth as designed for and suitable to them—they cannot have the faith that saves. Even so, unless a man willingly believes that he is a sinner, and that the Saviour's death avails to take away not merely sin in general, but *his* sin, he cannot be saved. Multitudes perish because they stop short of this. They understand well enough that the scripture teaches the cleansing efficacy of the blood of Christ, but not that they individually are so much at enmity with God as to need the application of that blood to sanctify and redeem them. This is what they do not willingly

receive. Even when silenced by argument, they do not consent with the heart, and thus is the proverb verified, "Convince a man against his will, he's of the same opinion still." When the will consents and the heart trusts, faith is genuine. If ye stop short of this, either through stubbornness of will or pride of heart, the awful conclusion follows, ye are yet under the curse, and if ye believe not, will soon be in the hands of an angry God.

III. Saving faith includes resting the soul on Christ. By this we mean an unhesitating trusting to the truth which the understanding and the heart have received as good and acceptable. When the soul thus rests on Christ, there is no longer any doubting or hesitancy in clinging to Him for time and eternity. There is a confidence—a resting—a trusting, and hence the assurance of faith. This brings peace. Being justified by faith, we have peace with God. The nature of faith, we trust, will now be understood; but, lest any of the young present should not have been able to follow the preceding illustrations, I shall add an example:—On Thursday last, I directed attention to the ten lepers. Their faith had the three features I have specified. They *knew* that Christ could save them—believed that he *would* save them, and then rested confidently in this belief. The command of Moses was to go to the priest *after* the leprosy was cleansed; Christ, to try their faith, commanded them to go before they were cured. The lepers might have said, "We cannot go thus; the priest will cast us out, Sir;" but, having perfect faith that Christ would heal them, they trusted, went, and were cured. If this be the nature of faith, what keeps so many from the Saviour? Pride prevents faith, and keeps the sinner from realizing the commencement of eternal joys. Seek to possess faith. It will keep you from loving the world, and make you see no glory in it, by reason of the glory that excelleth. Those who stand still, in indifference, without consenting fully to be Christ's, can have no hope for eternity. Oh! be wise. I have directed your attention to that heaven to which faith leads; if you believe not, you must look down to despair, as your portion, and see the lightnings of vengeance, and the weeping and

gnashing of teeth. Then shall ye say, "Eternal night hath closed around me; I am yet in sin."

The discourse was finished at twenty minutes to one, having occupied thirty-two minutes. A hymn was then sung, and prayer offered, and after singing again, Acts iv. 13 was announced as the text of the second discourse at four minutes to one. The text was, "They took knowledge of them (Peter and John) that they had been with Jesus." He commenced thus—We have here an instance of the transforming power of the grace and gospel of Christ. The Jews, soon as they saw Peter and John, recognised them as disciples of Christ—took knowledge of them that they had been with Jesus. Their character showed them they had been so. The gospel has produced similar results in every age. We shall point out some of the marks of Christ's people. First, They who have been with Jesus boldly own him. Second, Those who have been with Christ separate themselves from the world. Third, Those who have been with Jesus exhibit strong love to one another. Fourth, Those who have been with Jesus delight to be with him again—they are men of prayer. Fifth, Those who have been with Jesus are zealously occupied in his service.

[Our space excludes the illustrations of the above particulars.]

Let every one so act that others may take knowledge of him that he has been with Jesus. Love the Lord with all the heart, and soul, and strength, and mind. Honour him, and he will honour you. Those who have never been with Jesus ought to come now. If you saw a man drowning in the water there, and a rope thrown to him, and if you saw him avoiding the rope as long as possible, your benevolence might not allow you to say that he deserved to die, but you would own that he would not be injured by you if he were allowed. So with those who delay believing. They put off till another time, and would it not be just with God to exclude them from heaven.

The discourse was finished at half-past one, having occupied about thirty-five minutes. After singing a hymn and offering prayer, a doxology was sung and the benediction pronounced, and the congregation was dismissed at a quarter to two.

The whole service occupied two hours and ten minutes, during which praise was offered five times, prayer three times, and two sermons were preached. The only thing that struck us, as peculiar in the order of the services, was the absence of Scripture reading and Scripture expounding. The different parts of the service were well proportioned, and their brevity and variety were such as to prevent weariness on the part of the most restless.

From the outline of the discourses, it will appear that it contains much important truth, and truth calculated to be very useful to the audience. The preacher possesses that first of requisites for successful preaching—a complete command of his auditors. They listened with an attention equally creditable to preacher and hearer. The power of a large class of preachers over an audience is exerted chiefly on the affections and passions, and hence their teaching consists generally of assertion and appeal. The minds of their auditors feel not the force of thought, nor their judgment the power of argument, but their statements are so true and so tender that they at once move and melt the affections, and their appeals are so direct and so frequent that conscience must respond to them. These preachers know that they are able to command the attention of their hearers during half an hour on a given text with little previous preparation, and they take the full advantage of that knowledge. The subject of our sketch is in some danger of imitating this class. The first discourse, while it contained much that is true, contained also a little which is obscure in illustration and objectionable in arrangement. The preacher gave us to understand at the outset that the nature of faith, or the question, *What is faith?* was to be the burden of his discourse; but while he told us what faith was founded on—what faith appropriates, and what faith gives—the question, *What is faith?* he did not directly nor satisfactorily answer.

The afternoon discourse was liable to no such objections. In it there was nothing perplexing—nothing mystic. The mind, the conscience, and common sense, alike approved of the things which were spoken. The passage on which the discourse was founded was used as a motto, and not treated textually. To do so occasionally there can be no objection, but when

done habitually, inconsecutive thinking and inconclusive reasoning are the certain results. While, then, the subject of our sketch can so well command the feelings and conscience of his auditors—while his manner possesses not a little of the attractive, and very much of the impressive, the *ratio*, the *argumentum* of his discourses should have much attention, if he would occupy the place for which his popular talents have destined him.

Mr Wood possesses a good voice, which he uses, on the whole, effectively. His enunciation is distinct and occasionally rapid, and his manner is pleasing and becoming. His chapel is well filled, and we have seldom seen a more attentive audience. His people esteem him on account of his private virtues as well as his public usefulness.

The church was erected about sixty years ago, in consequence of the appointment of the Rev. James Lapslie to the parish church not being approved of by a large number of that congregation, who seceded and joined the Relief body. The Rev. James Brown held the charge for about thirty-five years, and still retains connection with it, but, though advanced in years, and has given over the duties of the pulpit, he still acts as the comforter to all in distress, for which his name will ever be gratefully remembered by the inhabitants of Campsie.

The Rev. William Wood, the subject of our sketch, was born at Robertson, parish of Wiston, Lanarkshire. To his own industry and untiring perseverance he is indebted for the education he received to qualify him for the ministry. He was appointed to his present charge—it being his first settlement—in the spring of 1845, and received the highest testimonials of character from all those under whom he studied, both for mental and moral qualities. His congregation are ardently attached to him, as he takes a great interest in all that concerns them. He is easy of access, kind and affable to rich and poor. By the united exertions of pastor and people, they have liquidated a debt on the church of £170 since he came among them; a mere trifle remains to be paid, which a slight effort will effectually clear.

REV. PETER NAPIER, D.D.,

GLASGOW.

IN the introduction of our last sketch, we noticed some of the attractions of a country Sabbath, and of a country meeting-house. There, in the calm of that sacred day, the singing of the birds seems more sweet, and the murmurings of the waterfall more solemn, and the entire aspect of nature more divine. A Sabbath in the city, though more artificial in its concomitants, is not without its external manifestations and subduing associations. The smoke that envelopes the city during the week removes at the approach of that day, to allow the inhabitants to lift their eyes to Him whose throne is in the heavens. The noises of a busy manufacture and commerce have ceased, that the voice of joy and health may be heard in the tabernacles of the righteous—that the sounds of the Sabbath bells may apprise every individual of the hour of public prayer, and that the sigh of penitence, the desire of the humble, and the thanksgivings of the grateful, may come up as a memorial before God. Many of the associations connected with our city churches are of a stirring and devotional character. Despite the objectionable character of *infra-mural sepulture*, much might be said in defence of the proverb, “Let the kirk stand in the kirkyard.” What place more sacred than that surrounded by the remains and memorials of former generations and former times? Where do stones speak so significantly as when watching them who sleep in the dust? Where is the voice of praise and prayer so seemly as among the graves of them who, on the resurrection morning, shall arise and

sing? Where do the things of time appear in their insignificance, and the realities of the future in their importance, if not among the tombs where the bodies of small and great moulder into dust, while the hovering spirit lingers waiting the redemption of the body? Such is the site of the College Church of Glasgow, and such ought to be the feelings of those who assemble within its walls. To the intelligent worshipper that venerable edifice speaks more significantly than the most eloquent preacher. Its very name recalls days gone by when professors and students—the learned and unlearned—found in it a sanctuary. The doctrines there taught were afterwards circulated and enforced, in almost all places of the world, by thousands of preachers who learned much of their theology from that venerated pulpit. Not a few of the ideas there started have circulated around the globe, and exerted an influence which the day alone will declare, and which the extremes of creation have already felt. Though circumstances which we need not mention have induced certain classes who formerly worshipped there now to worship elsewhere, the truth declared in former days, and which is unchangeable as the “ordinances of heaven,” is there declared still. We subjoin a short account of the proceedings of last Sabbath. At eleven o’clock, Dr Napier, according to his wont, entered his pulpit, and after a brief pause, gave out a psalm as subject of praise. Prayer was then offered, a chapter read, and other four verses sung. The first six verses of the fifteenth chapter of St John’s gospel were read as the subject of lecture. The passage thus reads—“I am the true Vine, and my Father is the Husbandman,” &c., &c. The lecturer commenced as follows:—

The words were spoken by our Lord to his disciples, immediately after the institution and observance of the Supper, either while he yet tarried with them in the guest chamber where they had assembled, or, as some conjecture, while he walked with them on the way that led to the garden of Gethsemane. Knowing that the time of his personal intercourse with them on earth was now drawing to a close, he was anxious before departing, to communicate such directions and encouragements as might fit them for their future duties and trials. Embracing, therefore, the favourable opportunity, he took

occasion to address them in a discourse, which, for the tender affection which it breathes, the solid instruction which it conveys, and the strong consolation which it administers, stands without a rival. May the Spirit of Truth direct us in our meditations on the interesting portion of this discourse which is now before us, that we may understand both what we are required to do, and what we are permitted to enjoy, as disciples and followers of the Lord Jesus.

Verse 1.—“I am the true vine, and my Father is the husbandman.” All who are acquainted with the gospel history must have remarked with what inimitable beauty and effect our Lord has often rendered sensible objects subservient to the purpose of communicating spiritual truths. The earth, the air, and the ocean—the flowers of the field and the fowls of heaven—the bread that nourishes our bodies and the water that quenches our thirst—the common occupations of man and the ordinary occurrences of life are all referred to with this design. In the passage before us, He avails himself of a natural and pleasing comparison to illustrate the nature and effects of that union that subsists betwixt himself, as the living head of his church, and all true believers as members of his body. The allusion may have been suggested either by the fruit of the vine of which they had been partaking, or by the sight of some tree or vineyard near to which they might be passing. Be this as it may, there is, certainly, equal beauty and propriety in the similitude. As the trunk or stem of a tree is that part with which the branches are connected, and through which the sap and other peculiar juices flow to supply the branches, so Christ is to his people the alone source of all spiritual and saving benefits. In him it hath pleased the Father that all fulness should dwell. He possesses essentially those supplies of grace, the regular communication of which is necessary to quicken, support, enlighten, and strengthen his followers. From him alone is derived all the wisdom, and righteousness, and sanctification for which any of them may be distinguished. But, as it generally happens, that in every fruit tree, however beautiful or productive, there are many branches that bear only leaves and blossoms, but bring forth no fruit unto perfection, our divine teacher has laid hold on this circumstance, as

a further illustration of the state of his church in the world, and of that government which is exercised over it by Divine Providence. A skilful gardener knows that there are certain branches which, however much they may improve the verdure, add nothing to the real value of the vine, but rather prove injurious by withdrawing from the surrounding parts that nourishment which might otherwise be available for the producing and perfecting of good fruit. In like manner, in the visible church, many are to be found who may be said to be in Christ by outward profession or by sacramental engagement, who continue, nevertheless, entirely destitute of that faith by which alone a living or spiritual union can be formed and maintained. Such unfruitful professors are ever liable to be cut off. Some are taken away like Judas or Ananias, by divine judgment, others by being given up to strong delusions or powerful temptations, others by death, &c. Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. If he disappoints their hopes in the world, or afflicts their persons by sickness, or causes them to feel the sorrows of bereavement in their families—if he chastens them every morning, and tries them, as it were, every moment, it is because he designs, by means of it, to promote their profit, and make them partakers of his holiness.

[We regret that we cannot find room for the residue of this lecture.]

The lecture commenced at twenty-five minutes to twelve and finished at ten minutes past twelve, having occupied thirty-five minutes. The concluding services having been gone through, the congregation was dismissed at half-past twelve.

At eight minutes past two the afternoon service commenced. The introductory services were similar to those of the forenoon, Job xxxv. 10, 11, was the text, "But none sayeth where is God, my Maker, who giveth songs in the night, who teacheth us more," &c. The preacher said it is a humbling consideration, but undoubtedly true, that countless multitudes of the human race live and die just as the brute tribes around them, without appearing to be conscious of any higher origin than the earth whence they were taken, or of having any prospect but the grave to which they hasten. All their care is directed to

the supply of their bodily wants, and all their pleasure is derived from the gratification of their animal appetites. They contemplate no good beyond what their senses can discern, and they apprehend no evils of heavier infliction than the privations of poverty, or the oppressions of sickness and pain. They think, indeed, but it is only about what they shall eat and drink, or wherewithal they shall be clothed; they labour, but the fruit of their toil is to make provision for the flesh; they are troubled and careful about many things, but the objects of their solicitude are such only as perish in the using; they heap up wealth, and boast themselves in the multitude of their riches, but when their coffers are filled with gold, like sheep they are laid in the grave, and none of their glory descends after them. Surely man that is in honour understandeth not the true dignity of his nature, neither does he fulfil the high end of his creation, when he seeks his only portion in this life, and suffers all the energies of his mind to be spent in the pursuit of objects which the brute creatures are enabled to procure with infinitely less pains, and which they seem fitted to enjoy with an equal, if not greater, degree of satisfaction. Man may have fallen by transgression, but amidst all his degradation, his soul still retains such lineaments of its original excellency, as clearly to prove that he must have been sent into this world for some far loftier purpose than to be enslaved by its pleasures, or defiled by its pollutions, or worn out by its cares. What, then, it may be asked, is the chief end of man? The answer, we think, cannot be given in more appropriate terms than in the words of our catechism, "Man's chief end is to glorify God and to enjoy him for ever." My aim in the sequel of this discourse will be to illustrate, in a few particulars, the manner in which we may perform the duty of glorifying God our Maker, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

1st, If we would glorify God in fulfilment of the end for which we were created, it must be our first care to acquaint ourselves with him.

2d, If we would glorify God in fulfilment of the end of our creation, we must habitually acknowledge the universality of his providence and the equity of his moral government.

3d, We glorify God by believing his word.

4th, We glorify God when we exhibit the influence of the gospel on our temper and conduct. "Herein," said our Lord to his disciples, "is my Father glorified, that ye bear much fruit."

We regret exceedingly that our space allows us not to insert the illustrations and the conclusion, which were very appropriate and beautiful.

The sermon commenced at twenty minutes to three and was finished at twenty-two minutes past three, having occupied forty-two minutes. Baptism having been administered, and a very lengthy document on Indian missions read, the service closed at four o'clock. The above outline shows that the prayers and discourses of the subject of our sketch are comparatively short, but though they occupied but a brief period, they contained much matter. The style of the preacher is concise and correct, often terse and sententious. The prayers were simple, well arranged, and thoroughly practical. They were evidently devoid of form, and the natural outpourings of a mind familiar with scripture and conversant with itself. As regards the discourses they speak for themselves, and we have no hesitation in pronouncing them of a high order, both as regards their literature and theology. In the course of our sketches a regard to fidelity and justice has brought us on more occasions than one into direct antagonism with public opinion. Eminently theological though the Scottish population be, we have not yet reached the period when an extensive popularity will be the mind of a sober, sound, and practical theology, and we are, therefore, not particularly anxious to ascertain the extent of a clergyman's popularity when called to express an opinion of the value and the virtue of his ministrations.

In regard to the lecture, the outline of which we have given, it unquestionably possesses very marked excellencies. The passage expounded is one of acknowledged difficulty. Besides the general difficulty which attaches to all highly figurative pieces, the subject emblemized forth is of such a character, that without the closest thought the analogy of the figure to the thing signified cannot be fairly brought out. The lecturer on

the one hand avoided the mysticism which renders the passage unintelligible jargon, and on the other hand the flimsy rationalism which makes the passage speak only of external privileges. He carefully discriminated between the religion of the theorist and of the Christian—between the feelings of the dreamy sentimentalist and of a Christianity baptised in love. The introduction of the afternoon discourse was alike beautiful in language and sentiment, and the peroration was strikingly educed from the text. In his four general divisions, however, the preacher used his text chiefly as a motto. It will appear, on reflection, that the five particulars, comprehensive, well arranged, and all important though they be, might be founded on similar texts, or, in other words, they want that distinctiveness which would entitle them to what is usually termed a textual division. We do not mean to say that on no occasion should a passage of scripture be used as a “motto,” or “heading” to a discourse; but we do say, that one so able to bring out the distinctive meaning, to exhibit the different and minute shades of thought contained in a text, should avoid these generalities of which they, who are unable to think, avail themselves. The five particulars, however, were as neatly illustrated as they were logically arranged, and the discourse was as eminently calculated to be as useful as it was attractive to the intelligent mind.

The leading features of the mind of the preacher seem to be discrimination, order, comprehensiveness, and common sense—the characteristics of his style are perspicuity, brevity, and chasteness—the peculiarities of his theology, catholicity, scripturality, and practicableness. The manner of the preacher, though destitute of the winning arts of the orator, is natural and dignified. His voice is strong, and not unmelodious—his enunciation is distinct, and not too rapid—and his pronunciation, in general, neat and correct. He reads the scriptures with much propriety, and in preaching occasionally uses his notes, which are always before him.

In expressing our general satisfaction with the different services, we must make one important exception. The singing was wretchedly, indescribably bad. We marvelled, as the miserable attempts were being made, how a certain clergyman, who says, that after bad singing he can neither preach nor

pray, would get on after his ears had been saluted with College Church singing.

In the forenoon the congregation was large, including the 71st Regiment, at present quartered in the city, and their attention during the service was alike creditable to themselves and their commanders.

Dr Napier was born in Dumbarton; he was assistant first in Port-Glasgow, and then removed to St George's-in-the-Fields, whence he was translated about two years ago to his present charge. About a year ago Glasgow College conferred on him the degree of D.D. In private life he is diffident, and to strangers distant. His friendship, however, is ardent and faithful, and in public estimation few clergymen, of retiring habits, occupy a more enviable place. We are not aware whether he has appeared as an author, but if we do not greatly mistake, his discourses would be widely read and appreciated.

OCTOBER 30, 1847.

REV. JAMES HENDERSON, D.D.,

FREE ST ENOCH'S.

“———— Persecution dragged them into fame
And chased them up to heaven.”

COWPER.

THOSE who have been accustomed to hear of the difficulties and privations of the ministers who, in 1843, abandoned the pale and privileges of the State Church, may have many an anxious thought as to their position who acted a part so magnanimous and disinterested. That some of them have suffered much, the history of the past four years abundantly proves, but taking them all in all, the ordeal through which they have passed has only brought them into fame, and placed them, in many respects, in a more enviable position than formerly. Like the bird with untried wings, they started timorously, but, becoming aware of their strength, they now proceed confidently and vigorously. Nor is their church accommodation so despicable as some may suppose. Any one who steps into Free St Enoch's may learn something of the purpose and power of a willing people. That edifice, neat and substantial in its outward appearance, is beautiful, and even magnificent, within. Be it remembered, too, that it was built at a time when plainness and cheapness were enforced by the leaders of the disruption movement, else a house so neat and so convenient had been gorgeous, and, probably, extravagant. As it is, it has no rival among Established or Dissenting churches, either in design or execution. Double doors and windows

make it perfectly close, save for the ventilators, which are neatly introduced. All around, in the lower part, to the height of six feet, the wall is covered with beautiful red cloth, with a gilt border, and the front of the gallery is fitted up in keeping with the design below. The pews are exceedingly comfortable, and beautifully painted, and the pulpit, with its appendages, is most sumptuously and tastefully fitted up. Altogether, we consider Free St Enoch's quite a model for neatness, convenience, and elegance. Extravagance has been avoided, and everything seems to have been done economically and tastefully.

Last Sabbath, at a few minutes past eleven, the Rev. Dr Henderson entered his pulpit. The preliminary services were over at a quarter to twelve, when he read for subject of lecture John xv. 6—8, "If a man abide not in me, he is cut off," &c. The lecturer commenced by saying that the verses he had read were a continuation of the parable of the vine and the branches, which had been considered on the preceding Lord's day. Christ represents the union which takes place between himself and his people, by comparing himself to a vine and his people to the branches. This vine was specially cared for by his Father, who is said to be the Husbandman, who is the implanter or ingrafter of every branch. The vine itself contains an eternal and exhaustless supply. In the constitution of the vine there are branches of different kinds—some are barren, while others yield their fruit. So in this spiritual vine some are fruitful and some barren. The second verse of the chapter indicates how the barren are to be treated—"Every branch which beareth not fruit he taketh away," and many such branches there are. The vine itself is of no value but for bearing fruit. Ezekiel remarks that nothing can be made of the wood of it. One cannot make even a peg of it on which to hang anything. The fruit alone imparts to the vine its value. On the other hand, any branch united to Christ Jesus, and deriving juice or the sap of the Spirit's graces circulating through them, bring forth fruit to God. Still, with them much of the noxious character of the original plant is found, and hence they must be purged by the husbandman, that they may produce the fruit which cheers

the heart of God and man. The means of grace are all employed to purge or sanctify the bearing branches. The dispensations of Providence combine with the ordinances of grace to forward the believer's holiness. The influences of heaven and of earth unite their virtue to render the vine more productive. "Sanctify them through the truth," prayed Christ. The lecturer then proceeded to say, that our Lord, in the 6th and 7th verses, sets forth the consequences of the neglect, and of the observance, of the duty enjoined—"If a man abide not in me." In the 6th verse our Lord draws attention to the neglect of abiding in the vine. Such are cast forth as a branch—are withered—are gathered—are cast into the fire and burned. The brief history of the severed branch thus invites our notice. It is taken away and thrown over the wall. It withers and loses all its verdure and beauty, and is finally given to the fire. This would be a simple and indifferent matter if a branch of a vine was all that was meant; but the branch is a man like ourselves, and it may be some of ourselves whose progress and destiny are thus depicted. See the Christian professor for a time making a profession—enrolled among Christ's people, and in some measure conforming his practice to the precepts of the gospel; but by and by there is an utter want of sympathy with all really spiritual people, and he must be cast forth, separated from the company of saints. Men who judge of the church of Christ cut him off, and when one considers that the church is the care of God—that all not of the vine are the world's refuse, whose end is to be burned, the fate of such appears awful. Such are withered. For a time they had the semblance of living Christianity. Their hearts seemed warm and their life pure. But a time comes when the Spirit departs—when gifts decay—when sympathies die out—when they cease to care about Christ or Christianity. The gifts of utterance, of knowledge, of prayer, of preaching or hearing, all wither; so that what they seemed to have is taken from them and their fair profession is lost, and they become lifeless, sapless, withered branches. The next stage of their progress is, men gather them. Either in common with others at the final gathering, or, along with other sapless branches. This is a solemn but not a solitary declaration. The same alarming truths are

brought out in the parable of the tares and wheat, where the destruction and perdition of the false professor are indicated. God is there represented as sending forth the angels and gathering the tares in bundles, and casting them into the fire. Of this we have a fearful example in Judas, who for a while appeared like the others, but eventually disclosed his character, and went to his place. Only one of the twelve was thus lost, but in our days, when education is so common, and baptism administered, and a form of religion popular, many are unfruitful. They reach a time when they lose all the seemliness of a Christian profession, and die in unbelief. They once gave promise of spiritual fruit, but they cease from their first works, and hence amid promises and professions, they bring no fruit to perfection. How many backslide and apostatize, who for a time run well. What warning is here to give diligence to make our calling and election sure—to fear lest a promise being left us to enter into rest, any of us should come short of it.

2dly. Our Lord in the 7th verse, mentions the happy consequences of abiding in the vine. “Such shall ask what they will and it will be done to them.” Abiding in Christ implies that a man’s Christianity is nothing fitful or temporary—not a thing for the Sabbath only. It here appears to be a continuous position—a something which cannot be intermitted without fearful consequences. Christ is the head of life, and of influence, and hence communication with him must be uninterrupted. The 7th verse may be compared with the 4th verse. In the fourth Christ says, “Abide in me and I in you;” and here, “If ye abide in me, and my *word* abide in you.” This shows that Christ and *his word* are used in the same sense. In other places Christ told the Jews that they had no life in them, because they had not his word abiding in them. “Continue ye,” says Paul, “in the things which ye have heard from the beginning. The scripture is full of such directions. This brings down the mysterious union of Christ and his people to our comprehension. When we think of God’s great love to man, how can we but believe that he who spared not his Son will with him freely give us all things. The renewed and regulated will is in unison with God’s. This is the will of God, and also of the believer—

even our sanctification. God has not appointed us to wrath, but to obtain salvation through Christ. He wills that the believer enjoy peace of conscience, assurance of God's love, increase of grace, and perseverance therein to the end. What encouragement here to abide in Christ! Where else is such provision made—such happiness to be found? Yet when is faith so strong as it ought? who uses this great promise in its full extent? How poor Christians are when they might be rich in all things pertaining to life and godliness—when they might press to the mark of the high calling of God in Christ Jesus. The preacher here suddenly stopped, and remarked that the time was exceeded. After prayer and singing, the benediction was pronounced, and the congregation was dismissed at about eight minutes to one. The lecture continued about one hour, during which time the most profound attention was sustained.

The lecture shows strongly the peculiar excellencies of the subject of our sketch as a public teacher. In reading the above, the first thing that strikes is its thoroughly scriptural character. Many preachers obtain credit for being scriptural, because they quote largely the words of sacred writ. Instead, however, of the passages they quote illustrating any line of thought, they seem to be arranged artificially, and often alphabetically, just as the Concordance supplies them. Such quotation is more the effort of memory than judgment—more according to the sound than to the sense—and is generally resorted to by those who study the Bible superficially, and who sagely assume that passages similar in phraseology must be similar in meaning. To call such scriptural preachers is a miserable misnomer. Phraseological or concordant preachers would be the better designation. In contradistinction to this class, Dr H. uses the Scriptures intellectually and philosophically—not mechanically and verbally. Passages which no Concordance could suggest, and that the mere memory could never recall, are brought to bear beautifully and forcibly on the elucidation of his subject. Though the numerous departures from the readings of the received translation show that he has studied minutely the language of Scripture as employed both in the original, and in other tongues, it is the general meaning or analogy of Scrip-

ture which guides his thoughts and determines his quotations. His mode of treating the Scriptures is to be carefully distinguished from the alphabetical superficialist, and also from the incomprehensible mystic. This class, whose position is antipodes to the former, allows fancy and imagination to act the part in finding the meaning of Scripture which memory and mechanism do for the former class. The mystic rejects the natural meaning of Scripture because it is natural, and seeks the hidden and profound, because they are mysterious. History in their hands is fable, and facts are often the wildest fancies. One of this class, belonging to this city, satisfied himself and the greater part of a large audience, in a course of lectures, that the book of Esther is an allegory, and that the leading names in it are significant of invisible agents. According to this interpreter Ahasuerus means God; Esther, Christ; Mordecai, the Holy Ghost; and Haman the devil. In following out such fancies the preacher would find no difficulty in inviting Satan to a banquet, or suspending him on a gallows. According to such an expounder the Bible is indeed a very cunningly devised fable, designed to make sport for more cunning interpreters of Scripture. Taking the foregoing lecture as an example, Dr Henderson's teaching is as far removed from the mystical as from the superficial. According to him a vine means a vine, and a branch a branch. The simile employed in the parable he carefully follows out, without going into unnecessarily minute detail, and then shows the analogy of the spiritual to the natural, the shadows to the substance. The vine emblems forth Christ, the branches his followers. The relation of the vine and the branches adumbrates a spiritual relationship, and the fate of the barren and the bearing branches suggests at once the character and the destiny of the nominal and the real Christian. Beyond these simple facts he never supposed the passage to mean anything. He sought neither the abstruse nor profound, because he found the practical and the intelligible.

The great strength of the subject of our sketch is his command of the pathetic and tender. What we have already said proves that he who can think clearly, consecutively, and ener-

getically; and what we now wish to prove is, that his thoughts are sweetened with feeling and baptised in the tenderest affection. His appearance indicates the man of feeling, his soft musical voice steals into the innermost recesses of the heart, and the sympathy which he establishes between himself and his auditors is complete and commanding. As a consequence, he receives from his auditors the most profound attention. Not a movement is heard throughout the congregation. Those who cannot think feel, and those who can think, both think and feel. Even his most abstract statements seem to have a subjective aspect, and the most uninviting doctrines reach the heart as well as the understanding of his hearers. It is, however, in appeal where his success is complete. As the eye glistens in pity, and the voice trembles with emotion, the tear of penitence falls, and the entire assembly is wrought into ecstasy, or kindled into enthusiasm.

The manner of the preacher deserves notice. His appearance is unexceptionable and commanding. His lofty brow is well developed, and the leading features of his countenance are benevolence and firmness. In person he is rather above the middle size, and of comparatively thin habit. His gestures are generally correct, and not violent—his enunciation distinct, and his voice melodious, and well under command. He makes comparatively little use of his notes, only occasionally glancing them during a pause. In his left hand he holds his handkerchief, and frequently lays his right on the Bible. His prayers are generally lengthy and thoroughly practical. They are probably too unmethodical, and seemingly left entirely to the suggestions of circumstances.

Dr Henderson was ordained in 1821, and for several years was minister of St Enoch's, Glasgow. At the Disruption, in 1843, along with a great part of his attached people, he left the Established Church. Through their liberality, a very handsome and beautifully finished place of worship, in Waterloo Street, was built for him. His congregation have always been distinguished for zeal and liberality; and though not so strong numerically as some others, they always rank among the highest as regards collections for charitable and religious purposes. Their attachment to their minister was made

specially manifest during his late serious illness, and they have oftener than once made him satisfactory and substantial proofs of their regard. Besides providing him a salary supposed to be not less than in his former connexion, they have raised on an average annually a sum amounting to nearly £2,000 for charities and ecclesiastical purposes. The following are the chief items:—Original cost of building, £2097 13s. 7d., all paid up by subscriptions, collections, &c.; considerable improvement has lately been made upon the church—account not yet settled; collections for religious and charitable purposes since disruption to 31st March, 1847, independent of collections for building £1,383 14s. 7d.; remitted for sustentation fund to the 31st March, 1847, £3,218 16s. 5d.

The congregation of Free St Enoch's, as well as their minister, stand deservedly high in public estimation, as well as among all denominations of their fellow-Christians.

NOVEMBER 6, 1847.

REV. DAVID RUSSELL, D.D.,

DUNDEE.

ABOUT the commencement of the present century, there might have been seen a young man frequenting those spots in the neighbourhood of Cambuslang which will be deemed sacred through all time, on account of their connexion with the immortal Whitefield. Though undistinguished from his fellows by the casual observer, there was a purpose in his countenance and an energy in his conversation which, to those who understand the early indications of mind, were ominous of his future career. For the time being, circumstances but slightly favoured his aspirations. A robust constitution and vigorous mind was his entire inheritance. To manual toil his early days were devoted. Already the state of man as a transgressor, and the way of reconciliation and acceptance through a Mediator, engrossed his attention, and he ardently longed to be engaged in proclaiming Heaven's message to his fellow-men. After many anxious days and sleepless nights, opportunity occurred to obtain the knowledge requisite to prepare him for the ministry, and having availed himself, to the best of his power, of his educational privileges, he was, about forty years ago, ordained to preach the gospel. Shortly after the commencement of his ministry, he laboured for a while in the capital of the north (Aberdeen). At the same time, the Rev. Dr Philip of Capetown, South Africa, was preaching there, and speedily gathered around him thronged and enthusiastic audiences, among whom were ministers of all denominations, and he was almost universally pronounced the

most powerful orator in that city. His fame rapidly spread abroad, and he was induced to change the honours of successful home service for the privations and toils of a foreign missionary. To Africa his steps were directed, and thousands of its sable sons have blessed his efforts, and a British parliament acknowledged the force of his pleadings on behalf of the degraded slave. He still remains at his post in that benighted land. The popularity of the subject of our sketch in the city of the north was less and his career shorter than that of his fellow worker. For once at least the sagacity of the inhabitants of that city was at fault—partly, however, owing to local circumstances—when they allowed a rival town, some forty miles further south, to rob them of one whom they now, along with all Scotland, delight to honour. In the new sphere of his labour he pursued the even tenor of his way unostentatiously, vigorously, and perseveringly, till a handful of people became one of the most numerous and influential congregations in Scotland. The chapel in which he ministered, by and by, became too small for the congregation, and about fourteen years ago one was erected through their liberality, which, for substantialness, magnificence, and convenience has but few equals, and three times every Sabbath day have crowded congregations hung on his lips. The career of Drs Philip and Russell has been marked with interest by the patriot and philanthropist as well as by the enlightened Christian. The former, meteor like, arose unexpectedly amid the prevailing gloom, and after burning and blazing in the view of a delighted and astonished people, it shot away to distant and darker lands, where it shone with a steadier light and has been the means of illuminating the home and the heart of thousands of Africa's sons. Without presumption, for Scripture employs the figure, the sun himself may be employed to illustrate the rise and progress of the other. At first his beams reach only the dwellers on the mountain tops, and on these, pure and beautiful though they be, they fall comparatively powerless. But as day advances these beams descend the mountain's side, they embrace the hamlet and the village and the crowded city, till eventually, in their noon day brightness, they cover every home with a sea of glory, and cause their vivifying and genial influence to be universally felt

and universally acknowledged. We mean not to apply the figure in its fullest extent to the subject of our sketch. It is enough to warrant the similitude that his path officially has been as the shining light which shineth more and more until the bright meridian. Unlike his coadjutor whom we named, and probably beyond any other that could be named, his fame has been gradually and steadily acquired. At the commencement of his labours in Dundee, the congregation was small, but gradually increased, till now, wherever he preaches anxious and expectant crowds assemble. The popularity of Dr Russell is founded on a sure basis. To the flimsy attractions of the superficial orator he is an utter stranger. His power is neither in his voice nor manner nor language—his is purely mental and moral power. The beauties of style, the graces of the orator, and the dogmas of the ecclesiastic he seems alike to contemn. His mode of thinking, his style, his delivery, are all unmistakeably his own. Though to round a period or perfect a climax would command him unfading laurels we doubt whether he would interrupt the flow of his strong Scoto Anglo Saxon.

As a consecutive and profound thinker, Dr Russell has probably no clerical rivals. He not only forms a distinct idea of the outline of his subject, but the entire filling up is done mentally, without writing or any of the usual helps to composition. As a consequence of such thinking, he is often unconscious of all that is passing around, and not a few instances of what is called "absence of mind" are already on their anecdotal rounds. His discourses bear innumerable indications of severe thought. In England, as well as in Scotland, he is known as the minister with the long texts, and this is particularly illustrative of his mental character. Instead of allowing fancy to riot on some insulated passage, he thinks according to the analogy of Scripture. The context is to him of equal importance with the text, and before he gives any opinion as to the meaning of a passage, he seems to consider the bearing of every similar statement in the Bible. Though destitute neither of fancy nor imagination, they are so completely under the control of a sound and stern judgment, that

when doing their work most effectually, his mind appears as if it were a piece of pure intellectualism.

Dr Russell thinks profoundly as well as consecutively. The shallowness of the views of many readily accounts for their consistency. Their ideas are so poor and so tame, that they shrink from antagonism. Dr Russell dives into the profoundest depths of revelation. The little whirlpools around which the controversial theologian and the doctrinal bigot play, till they are swallowed up, he works below. He may see them, but his work is too important to allow him to notice them. The great sweep he takes of the Bible clears his way of those petty quarrels which engage very petty theologians. Instead of satisfying himself by quoting one or two common place passages in support of a doctrine he adduces, often, the clearest proof from passages of which the mass of theologians never think. Thus, in the subjoined lecture from the words—"It is a light thing for thee to raise up the tribes of Israel," he demonstrates, with overwhelming power, the infinite efficacy of Christ's work, and consequent value and extent of his atonement. As a consequence, his preaching gives a most commanding view of the work of redemption. The entire of revelation he makes to bear on that work, not by any fanciful application, but according to the soundest principles of critical and analogical interpretation.

It has become fashionable, among theologians, to talk of their New Testament rites and their New Testament religion, implying, at least, that, in their estimation, the Old Testament is of very secondary consideration, and, with the exception of a few favourite quotations, the Scriptures of the Jews and the Koran of the Mahommedans, as far as all practical purposes are concerned, are of equal authority. In contradistinction to these, the subject of our sketch makes the whole force and beauty of the New Testament depend on the Old. In his hands the Levitical priesthood finds its full signification in the everlasting priesthood of Christ, and his work on that subject ought to rescue the book of Leviticus from that shameful oblivion to which theologians seem to have agreed to consign it. We know no preacher who shows so fully that the Bible, from end to end, is the development of one grand remedial scheme.

Every preacher brings forward texts in support of his views, but *he* founds on revelation as a whole, and, as a consequence, his views have a magnitude and a majesty worthy of redemption. The infidel and sceptic, who, on hearing others preach, pronounce their views the effervescence of fancy, listen to his vast conceptions, under the resistless impression that they are the exponents of the thoughts of God.

There is, withal, in his theology a rich savour of good old Puritanism. The heartless systems propounded by Sandeman and those of similar schools, and which, in the early days of the subject of our sketch, threatened to overthrow the faith of Scotland, have never been allowed to touch, with their leprosy, his racy, scriptural, and practical divinity. What a fine luscious effect such passages as the following have, when properly embodied among similar sentiments:—"Ye have tasted that the Lord is gracious;" "To you who believe he is precious;" "God is love, and he that dwelleth in love dwelleth in God, and God in him."

As his thinking is his own so also is the order or arrangement of his discourses. In their exordium, while many preachers keep a respectful distance from their subject to avoid anticipation, Dr R., in his very first sentence, plunges into the heart of *his* subject. To all fears of anticipating himself, or prematurely exhausting his ideas, he seems an utter stranger. His thoughts commence to flow, and continue to flow, in a channel thoroughly natural. To the artificial arrangements of the book orator they sternly refuse subjection, and prefer their own way. His auditors are seldom apprised at the outset of the way he means to lead them, but, as he proceeds, they are so well satisfied, and so fully occupied with surrounding grandeur, that they have neither time nor inclination to anticipate his future progress. As his discourses are a complete whole, they gather impetuosity and force as they proceed, till they issue in a peroration resistless as the gathering torrent, and overwhelming as the mighty flood.

There is one peculiarity of his teaching, which, though our space is exhausted, we cannot but mention. The seeming anomalies of Scripture, which most preachers think it their wisdom to "Let well alone," often furnish point to his argu-

ment and pathos to his appeal. Thus, for instance, the words quoted before in the subjoined lecture—"It is a light thing—to raise up the tribes of Jacob," which most preachers would pass over as a difficulty, or attempt to correct as a mistranslation, in his hands become an outburst of God the Father's estimate of the work of his Son. Compared with the value of that work, the salvation of a nation is a light thing in the eye of heaven. With similar force does he use "Esau have I hated," and other passages, on which superficialists stumble and fall.

It follows, from what we have said, that his teaching will be varied and comprehensive. If the entire Bible is the basis of his teaching, his instructions must be as varied as his text-book, which is admitted at all hands to be exhaustless. Those who have listened to him for the last thirty years can bear testimony that on his three Sabbath appearances, as well as at his weekly lecture, he brings from his extensive treasures things new and old. No one ever complained of tameness or sameness in his preaching.

An original thinker must necessarily have a style of his own, and a style, too, in unison with the leading attributes of his mind. For Addison to express his flowing thoughts in the stately style of Samuel Johnson, would be an outrage to the ear as well as to the intellect. Dr R.'s style bears some resemblance to that of Bishop Hall. His sentences are simple, short and strong. Seldom is a hard word or complex period employed. Thoughts that breathe are frequently expressed in words uncouth. His language is forcible rather than fine, and but for the richness of his matter, his manner would be fatal to success. Yet strange though it may seem, the most captious critic is generally so absorbed with the thoughts of the preacher, that seldom has he (the critic) a thought to occupy on the graces of oratory. Among certain classes, however, the peculiarities of his style has operated against the popularity of his works, and hence, with the exception of his letters, which have circulated rapidly, they are less known than they otherwise would. He has written on the Covenants, on Infant Salvation, on the Adamic and Mediatorial Dispensations, besides publishing several sermons, catechisms, tracts, &c.

In conducting the affairs of his large congregation, prudence is his leading characteristic. He listens to no private rumours, and "takes up no report against a neighbour." The gossip and the tale-bearer he ranks with the liar, the thief, and the robber. Discipline is administered with strictness and impartiality, and peace and order have always reigned among his people. The liberality of his congregation, in regard to charitable and religious institutions, has long been proverbial, and their collections are by far the largest of any congregation in Dundee. The congregation of Ward Chapel ought to place their minister, as regards income, on an equality, at least, with other clergymen of equal standing, if not on the eminence which the fame of their own liberality has attained.

Dr R. is a native of Glasgow, and was brought up in the neighbourhood. He was educated in Haldane's Academy, and, after preaching for a time in Aberdeen and Montrose, he was ordained in Dundee in the year 1809, and has laboured in that town ever since—a period of nearly forty years—and yet his eye is not dim nor his strength decayed. In person he is about the middle size, and of full habit. His countenance is full, open, and commanding, and betrays much firmness, mingled with benevolence. His stern, piercing eye is surmounted with a well developed brow, visible through his scanty grey hairs, and his entire appearance is eminently clerical. Of a family of seven, only one, who is minister of Nicholson Street Chapel of this city, now survives.

The following are dates of the leading particulars in Dr Russell's history:—In 1803 he entered the Theological Academy in Edinburgh. He was sent to Aberdeen to supply a preaching station, in August, 1805, where he remained about five months. He went to Montrose, in January, 1806, where he remained preaching to the church there nine months. He went to Aberdeen, in November, 1806, and soon thereafter received a call from a church then recently formed, and which now assembles in Frederick Street Chapel, and was ordained on the 11th of March, 1807. He remained there till August, 1809, when he removed to Dundee, where he still labours with acceptance and success.

We subjoin a mere outline of the discourse delivered on the

forenoon of last Sabbath in his son's chapel. Our space will not allow an epitome of the masterly discourse of the afternoon of that day.

The subject of discourse was, Isaiah xlix. 4, 5, 6,—“Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God,” &c.

The lecturer commenced by saying—In the beginning of this chapter, the promised Christ addresses the nations at large. He calls upon the most distant people to listen to his voice. He tells them of his investiture with office—he tells them of his qualifications for office—and he tells them that Jehovah has said to him, “Thou art my servant, O Israel, in whom I will be glorified.” Then in the fourth verse, Christ says in reply to the address of his Father, “I have laboured in vain,” &c. The personal ministry of Christ was very unsuccessful, yet not altogether so. There were a good many who believed by it; but compared with the multitude who did not, they were a very small remnant. We find on one occasion after his resurrection he met with above five hundred brethren at once; there were many there who knew his glory and rested on his word; but compared with the bulk of the Jews, you can easily perceive that the number was still very limited. The principles first implanted in man for holy purposes have become corrupted and perverted; and we see in the case of the Jews the union of self-righteous pride with worldliness of heart. Not only were the Jews thus influenced with self-righteous pride, and by a worldly spirit; they had adopted special views concerning the promised Christ; they imagined that he was to be a great temporal king—that he was to break the Roman yoke, and that he was to raise the Jews to a superiority to the Gentiles. Their antipathy to the Gentiles was thus nurtured; the most hateful principles were thus cherished. If any one, however, might be expected to be successful, we most naturally conclude it must be such a preacher as Christ was. How are we to account then for his want of success? It cannot be accounted for by any defect in the matter of his teaching. He knew the whole of divine truth, for he was in the bosom of the Father from eternity:

he was privy to all the divine counsels; he knew truth and error throughout—perfectly throughout; he taught nothing but the truth. It may sometimes be said of an ordinary teacher that his want of success is owing to this, and that though he tells a great deal of truth, he also teaches no small measure of error which neutralises the truth. Cases of this kind are not uncommon. But the case of our Lord was not of this kind. He taught the pure truth. “The words of the Lord are like silver tried in a refining furnace seven times.” No dross, no alloy; the pure, unsophisticated truth is there.

We cannot account for his want of success by the manner of his teaching, nor by any defect in his manner of illustration. Christ uttered thoughts that breathed in words that that burned, from the fulness of a heart melting with compassion and glowing with love. We cannot account for any want of success by anything unseasonable in his teaching. He taught as his hearers were able to bear; he fed the babes with milk, for they were not able to digest strong meat. The Lord God having given him the tongue of the learned, he knew how to speak a word in season. He had the spirit of wisdom and of counsel, the spirit of understanding and of might, the spirit of knowledge and of the fear of the Lord, and yet he was unsuccessful. We cannot account for his want of success by his want of plainness and simplicity. The way of acceptance with God he most distinctly declared. Nor can we account for his want of success by any defect or flaw in his character.

Our space excludes the illustrations of the above particulars.

The preacher went on to say we are taught important truths by the fact that Christ's preaching was unsuccessful. It was not enough that the Holy Spirit was in him—the spirit of wisdom and understanding, counsel and might, all knowledge and all the fear of the Lord. There was a power to be put forth by the Spirit on the hearer, which was not put forth on many in the days of his flesh, because the Holy Spirit was not yet given as he was ultimately. Are we not taught by this, that while we use the best means in our power, we are not to trust in them. We are to accompany the use of them with prayer to the Spirit of God, and with firm reliance on

his gracious aid. The full gift of the Holy Spirit was not to be bestowed till after the atonement was finished, in order the more distinctly to mark the connexion between them.

This leads us to remark that his want of success was a part of his humiliation. Far be it from us to speak of men as sinless in not believing in Christ; far be it from us to say anything bearing such an interpretation. The Jews were guilty in not receiving Christ—they were condemned because they wilfully rejected him. But He whose ways are inscrutable, without interfering with human responsibility, overruled their unbelief as the means of deepening his humiliation and woe, and of fulfilling the prediction of his death.

When we look at these things, then we can see why Christ said, "I have laboured in vain, I have spent my strength for nought, and in vain;" and how he should also say, "Yet my judgment is with the Lord, and my work with my God." You see from this that the servants of Christ need not be discouraged; you see that the most faithful servants of Christ may for a time be very unsuccessful. It is for the servant of Christ to look to his Master, not that he may indulge in idleness, far from it—not that he may sit down and take his ease, but that he may be kept from the gulph of despondency, that he may labour though in vain.

It deserves our special notice, that in the very context where Christ speaks of his want of success, he speaks of himself as a polished shaft—he speaks of himself as possessed of qualifications. It is striking that in the same passage the very expression of qualifications is found linked with the complaint of the want of success, and his apostles accordingly being sent first to the Jews paved the way to his ultimately addressing himself to the Gentiles, It was necessary that the word of God should first have been spoken to you Jews; but seeing you put it from you, &c. We find God addressing him, "It is a light thing that thou shouldst be my servant," &c. You will see in this the judgment of God concerning Christ; you will see that the divine complacency rested on Christ; he was glorious in the eyes of the Lord. It is a light that thou shouldst be my servant to save the Jewish people; that is a light thing indeed. Is the salvation of a single soul a light thing? "What does a

man profit," says Christ, "if he should gain the whole world and lose his own soul?" This salvation of the soul is of more value than the whole world—than many worlds, we may say. What does heaven think of the salvation of a single sinner? In heaven there are multitudes of saved sinners, and the number is constantly increasing; but every one of the crowd has been personally changed, individually renewed, brought as an individual to the Saviour; and over every individual of that mighty host have angels rejoiced; each one who has been changed has given delight to the redeemed among men, to the hosts of angels, to the great Shepherd and to his Father. Do the angels rejoice when a light thing occurs? Think of their gigantic intellect, think of their immortal character, think of their compassion for the souls of men. Do they rejoice when a light thing occurs? No; they rejoice when a thing of moment—of immense moment—occurs; when a thing occurs that will justify their shouts and their triumph. How then, does God say that the salvation of a whole people is a light thing? A light thing when compared to the value of Christ's work! That work is glorious in the eyes of the Lord; he knew of the dignity of the sufferer; he was his own Son; he had been in his bosom from eternity; he knew the worth of his character; he knew the glory that he veiled, and the depth of the agonies he endured; he saw and admired the principles brought out! What a fine finish to the character of Christ was the cross! We then see his character filled up. You see everything brought out that might adorn the character of the Son of Man; and from heaven there came forth the burst of approbation and delight, "This is my beloved Son, in whom I am well pleased." This shows the ineffable complacency, and is an expression of the love of the Father, "I will give him for a light to the Gentiles," &c.

Our space excludes the peroration.

REV. THOMAS GUTHRIE,

EDINBURGH.

How often are the ideal likenesses we coin of men of note, before we see them, sadly dissipated on occurrence of acquaintanceship. It is a popular enough practice, that of clothing character with personal appearance—of studying a man's mind in his writings or his actions, and attaching to him a certain corresponding external. This speculative philosophy has even been reduced to certain rules with many, who carry their physiological predilections so far that they will venture upon a downright analysis of a man's character the moment they set eyes upon his person. For our own part, we confess that, tinged with a little hero-worship, we long inclined to giving our unknown idols credit for a pretty large share of that spiritual idiosyncrasy which their recognised characteristics excited. But our philosophy has met severe disappointments and contradictions so often since, when tested, that it has now given, hopelessly, up the notion of finding a great man's mind in his countenance. There was Robert Hall with his half-angelic, half-hideous visage—Scott shaggy, and dull of countenance—Foster uneasy and churlish—Hood with his quiet, demure phizog—Chalmers ordinarily—as unimaginative, to appearance, as any clod-breaker—and there is Thomas Carlyle, a quiet and sober-looking Scotchman, and as unlike an earnest soul as need be—and De Quincey, the most unheroic embodiment of all his race. But we might go over a hundred more after this fashion, and get very little thanks for our pains from most of our readers, who, we fear, would rather stick to the ideal idol

than receive the *bona fide* portrait of the man. It may serve as a stepping-stone, however, to the rest of our sketch. Our first notion of Mr Guthrie, derived from sundry platform speeches of his we had read, was suggestive of a little, lively man with a laughter-moving countenance, and an irresistible flow of good humour. We expected a sort of Daniel O'Connellism modelled under a Scottish sky—one who could alternately sway an audience to tears or laughter—in the pulpit a serious Sydney Smith, whose natural humour and grotesqueness, at times, broke unconsciously forth. Guess our surprise, then, one day, when strolling along the High Street of Edinburgh, a long, thin figure, clad in rusty black, hob-nailed shoes, between which and the bottom of his trousers a space of blue worsted stockings was developed, swinging a huge brown cotton umbrella over his shoulder, and lounging carelessly forward, was pointed out to us as the Rev. Thomas Guthrie. We could hardly credit the assertion, and felt at first disposed to treat the matter as a quiz. Was it possible that that lank-haired sallow individual, whose countenance absolutely, at first sight, indicated nothing, and whose appearance reminded us of an Irish hedge-schoolmaster, could be a leader of the Free Church? Was it possible that he could be one of the prime movers of some of the greatest events that ever graced the page of Scottish history, one of the regulators and directors of the Free Church's complicated machinery—one whose name stood in close proximity to that of the now sainted Chalmers in the great movements of the times? The idea was at first preposterous. A few Sabbaths later, however, and we saw the same individual mount the pulpit stairs, heard him preach for the first time, and then doubt was swallowed up in ample evidence. His appearance there is calm and dignified; you then notice a forcible difference betwixt Mr Guthrie on the street and Mr Guthrie at his work. The dull look is gone, his dark eye is gleaming speakingly from under a forehead ample enough to satisfy a Gall or Spurzheim, and his countenance kindles with an expression of earnest affection calculated to rivet your regard on him. There is nothing in his gesture, nothing in his speech at all attractive. His hand at first grasps the collar of his coat, he moves slowly backwards and forwards, leans at times

over the pulpit, speaks in a mellow north country accent, with great ease and fluency, but in the plainest and most idiomatic Saxon. It is in the matter the attraction lies. We do not believe it possible for the dullest headed biped to sleep under his preaching, for the feeblest intellect not to understand it, or the most cultivated not to feel charmed with it. Attention is not arrested by the shaking of a white handkerchief, studied pauses and gestures, nor the flimsy attractions of common oratory. There is something higher, more natural, and more effective about Mr Guthrie's preaching. It is preaching to the heart, not to the eye—not the gaudy glitter of empty verbiage, which, like breath upon a mirror, dies without leaving a single trace, but the rivetting of words and sentences upon the mind. There is something peculiar about his style as well as peculiar in his matter, worthy attention—an impressive something in fact. You feel an impossibility of forgetting what he says. It seems addressed to you individually. Hearing him you hear little of the cacoethes of a knotty theology, little of what is commonly, though mistakenly, supposed as the Geneva school of teaching. He never almost treats his hearers to weary syllogisms, to dry argumentative expositions of particular doctrines, over which your eyes get dull and your faculties numb. These he disposes of when they come in his way very shortly as important, but as secondary matters. His preaching resembles more a conversation addressed to each individual hearer than a sermon; each feels as if the pastor were speaking to him alone. Were we to describe it in other words, we might make use of a Scottish phrase, and say it has a strong resemblance to a "homely crack," the whole burden of which almost is practical. Once, on a sea-girt mountain of old Judea, there was a sermon preached—the glorious shining type of all discourses. It taught the motely throng of old and young who clustered round its rocky sides with eager, upraised, glistening eyes, no mystifying, bewildering theology, however true. The language was that of love—the words, the droppings of the overflowing affection of the Redeemer's heart. Men felt and owned its lessons those of peace and joy—its burden love in heaven and good-will on earth; and though two thousand years have since

nigh passed away, no voice hath uttered nobler precepts, nor any dared to question that they contained aught which would not render men more godlike, and, if practised, earth more heavenlike. And that sermon exhibited no nice-drawn distinctions about faith—no metaphysical casuistry—or hard nuts of philosophy, which men might crack, and barely find in them the phantom of a kernel. It pointed out a certain end—an end all struggle after, happiness, and showed certain means to gain it. It taught man what to do, and said little about what to believe. Like a voice from heaven, it came—not that which made Sinai once tremble—but proclaiming in a milder tongue, “Do this and live.” This was the preaching which alone, when hearers practised it, shed the fragrant, balmy blessing of heaven upon any wilderness on earth. And this preaching is Mr Guthrie’s model.

A common complaint, and, perhaps, a just one, against the preaching of the age is, that, though generally doctrinal, it never condescends on the affairs of life. It is one thing to view truth in the abstract, another to observe its practice—one thing to admire virtue, another to be virtuous. Sermons may point to certain standards, and endeavour to bring the hearer to regard them as an ideal perfection they ought to study. But how little is there of the teaching that haunts the hearer at his desk or counter—that interferes with such an entry in his ledger—that transforms the scowl, with which he was about to treat yon beggar, into a smile of benevolence—that combats with rising meanness and selfishness of soul, prompting to an unworthy action—that smites him like an arrow when he overreacheth his brother—that whispers in his ear as he weighs or measures out his goods, “Be honest”—and that transfuses itself into his daily life and occupation, and, mingling with, Christianises all the outgoings of his heart. Such preaching is comparatively rare. Few have attempted it, but most who have earnestly tried it have succeeded. Of these, Mr Guthrie is, perhaps, as nearly the most successful as any modern teacher. He does not preach about a beautiful abstract code of truth and virtue, keeping it above sublunary matters, but he comes down to daily life and deeds, examines them and tests them by the standard heaven has supplied.

Let us not be supposed as implying in anything we have said that Mr Guthrie is not eloquent, or that there is any tameness in his style or manner. No such thing. We know few speakers who can rise to the sublime more easily—who oftener do so. But his eloquence is his own; it belongs to no school. Any notion you may form of it from Chalmers' wild whirlwind bursts, Thomson's impassioned episodes, or Hall's grand rising passages, will come far short of the case. We might call it electric, for certainly such it resembles in unexpectedness and effect. You are startled suddenly—a wild thrill runs through your frame—some dazzling luminous sentences roll out vividly before you, and the speaker's voice again resumes its ordinary level. But these passages are not like a musket report, ringing in your ear a moment, then dying away in harmless echo; once heard they cannot easily be forgotten. It is not, however, in his sermons, but as a lecturer or expositor of Scripture that Mr Guthrie excels. No doubt his sermons are first-rate specimens generally of what pulpit efforts should be; but he seems to be, and we think feels, more tied down in preaching to particular points than allows him the free exercise of his natural gifts. In lecturing, his critical powers, and the rich imagination which he possesses, are more fully brought into play. He is quite at home in it. He fully comprehends his subject in all its bearings; the ease and aptitude with which he lays hold of every point in explaining, illustrating, or applying, evince hard closet labour, and not only a mind well trained and well furnished, but the equally essential gift of imparting from the storehouse of that mind its treasures to his hearers.

How many preachers come to the pulpit after a few hours careless study, and harangue an audience, many of whom are reading and thinking men, and who either sit dull and torpid under the sermon, in which there is nothing to instruct, nor suggest, or retire from the church unedified and unimproved. And the same result often follows, always follows, from those laboured glittering orations, dignified with the name of splendid discourses, in which the man, and not the subject, is most manifest. One may be astonished at the long draughts of studied oratory and glittering imagery, but the mind is not

fed, and the soul is unrefreshed. All the conclusion you arrive at is, that the preacher is a clever man—a man of great abilities, and perhaps a learned man; but of none of his wisdom do you become partaker. Widely different is the case in Mr Guthrie's preaching. You forget at once the preacher in the discourse. You do not leave the house of God thinking of what you have seen, but of what you have heard. Any criticism on the speaker is lost in the criticism on his speech. In the church you do not feel as 'twere called on to admire the oracle, and out of it you don't pass as from a spectacle, but conscious that you have been communing with an earnest, serious mind, and reflecting on its solemn utterances.

Much has been elsewhere said of Mr Guthrie's grotesqueness and wit, and many erroneous notions prevail regarding them. People who have never heard him, jump at the conclusion that there is something like buffoonery mingled with his preaching. Nothing could be more false. The fact is, Mr Guthrie, though a Scotchman, has an Irish heart, overflowing with warmth and congeniality. The depth of his pathos—and we have seen the tears trickle down the cheeks of grey-haired men, who knew nothing of religion, under his appeals—and the versatility of his wit, form two prominent characteristics of the man. But the latter of these qualities he never allows great scope to in his pulpit exercises; it is subdued and chastened, and partakes more often of the character of quiet satire upon fashions of the day, or the practices of the world, than any other quality. Quaint things he often utters, but there is a sting in them—they are not uttered for show or that you may laugh at them, but that you may feel them. He possesses a very keen perception of humour, and knows advantageously how to wield it. Never, however, does it excite a feeling of irreverence, nor would any one, once hearing Mr Guthrie, return with a view to the gratification of a delight in any eccentricity. In the pulpit, or out of it, this quality is used for the noblest purposes, and how effectively, sometimes, let the following anecdote, with which we conclude our sketch, bear witness. Being invited to preach one evening in a chapel in Edinburgh, and not aware of the sect's general dislike to badges of priesthood, he despatched his beadle with a bag, containing his gown and bands, to the

vestry to await him. While engaged assuming these insignia of office, one of the deacons caught sight of him, and, if not horrified, at least felt the "old man" rising within him. He speedily communicated the fact to his brother deacon, and the two, with truly edifying zeal, hastened to the scene of action. After telegraphing to each other for a little, one took speech in hand—

"Ahem! Mr Guthrie, we're no unco fond o' seein' thae things in the poopit—we're no used to the gown—we wad like better to see you without it."

"Very well, gentlemen, it's all the same; hae, Jamie, put that in the bag."

"Ahem!—and the bands."

"Oh, ye like me better wanting them too; do ye?"

The deacons nodded.

Here then, Jamie, put them beside the gown.

The night had been very wet, and Mr G. had walked through the rain. He then proceeded to put on a pair of dry shoes which Jamie handed him. Looking at them with a droll expression on his countenance for a minute, he then held them up to the nonconformists, adding—

"Maybe, gentlemen, ye would like me better wantin' these too?"

The abashed and rebuked deacons looked foolishly at each other for a moment, muttered something to each other about the "plate no bein' attended to," and made the best of their way to watch its contents.

REV. J. G. LORIMER,

FREE ST DAVID'S, GLASGOW.

WHATEVER opinion the men of the present generation entertain of the preaching of the Word, the citizens of Glasgow in former days seem to have attributed to it their temporal prosperity as well as their hopes of the future; and hence, like Constantine, who exhibited the cross in the presence of his armies, to urge them to successful combat, the Glasgow men of former days inscribed on their banners, which they unfurled in the chief places of concourse, "Let Glasgow flourish, through preaching of the Word." Though time has abridged the motto, and reduced it to "Let Glasgow flourish," we cannot suppose that the present generation attribute the greatness of Glasgow to any other agency than that acknowledged by their pious and enterprising ancestors. Glasgow has flourished, and flourishes still, through the preaching of the Word. Her merchant princes—her enterprising manufacturers—her cunning artificers—her stern labourers—all owe much to the influence, direct and indirect, of a preached and practical Christianity. Such being the case, the preaching of the Word ought to form a subject of earnest consideration to the man who deals in cause and effect—who traces actions to their motives and consequences—as well as the man who, though unable to philosophise, regarding either the present or the future, rests his hopes of everlasting happiness on the truths promulgated by the preaching of the Word. Without at present entering into the philosophy of the question, we at once assume that there is an intimate connexion

between the preaching of the Word and commercial prosperity. The same truth which saves the soul directs how to provide for the body; and to the strengthening and directing influence of the Word, the mind owes those qualities which fit it for successful enterprise. A shrewd observer can almost determine the kind of preaching which those, with whom he is intimately acquainted, are accustomed to hear. A preacher either assimilates his hearers to some resemblance of his own mental peculiarities, or they, by their frequent intercourse with him, mould him according to their model. It is a merey for the eccentric, that, despite the general dulness, occasionally a preacher starts up who deals largely in the new and the strange. Around this new discoverer quickly flock our modern Arcopagites, who could spend their whole time in hearing and telling some new thing. The sentimental preacher collects an excitable audience—the philosophical preacher allures the thinking classes—the refined preacher the accomplished, or those who wish to be considered so. It is impossible to calculate the advantages which flow to a community like Glasgow from different preachers. The genius of a Chalmers kindled thought and aroused energies which may tell with effect, on society, throughout all time. Our young men ought to avoid dull preaching as they would the plague. To weekly listen to attenuated nothingism—to crude puerilities—to palpable contradictions—to bewildering mysticism—is the ready way to quench every spark of intellect, and to reduce rational beings to senseless stocks.

Glasgow, for many generations, believing in the truth of her arms, has placed in her pulpits men of varied and extensive acquirements, and at present, common sense, as well as piety, lifts its voice on high. In these pulpits, as we have seen, there are men of strong natural parts, and men of varied accomplishments: and we are happy in looking over the list of our unsketched Glasgow clergymen, that much talent, and worth, and usefulness, remain to be told. The clergyman whose name heads this sketch belongs to a class of preachers to whom Christianity owes much, and which we may designate the historical church class. The labours of these derive much of their value and virtue from their historical knowledge; and on the doctrines, as well as on the discipline of the church, they

make their knowledge of the past to bear with admirable effect. This class are generally men of sound judgment, as well as of indomitable perseverance, else they would lose themselves among the heresies of the early ages, or the labyrinths of the middle ages, or the subtleties and errors of more modern times. In their gleanings they collect the true and the false—the scriptural and the anti-christian; and by carefully examining the causes, and character, and consequences of each, are enabled to separate the good from the bad, and to discriminate between the true church and false systems, even in the darkest times. Most effectually do these historical-churchmen make their knowledge to bear on modern delusions. After some new discoverer has satisfied himself, and as many as choose to listen to him, that he has made a positive discovery, the historian at once dissipates the pleasing dream, by showing that the new discovery is an old heresy, and that the shibboleth perished centuries ago, because unworthy of preservation.

The preaching of this class is of a substantial and argumentative character. They generally think well, and reason well. They are familiar not only with the false doctrines which have marred Christianity, but with the false arguments adduced in their support. They are naturally fond of the symbolic, and contend for the necessity of a definite confession of faith. Their peculiar modes of thinking, and especially the character of the subjects which chiefly occupy their attention, lead them to demand a fixed formula of sound words. Indeed, they are in danger of giving the abstract and the doctrinal an undue place in their teaching, and of studying Christianity in its objective more than in its subjective aspect, and hence their preaching has been characterised as dry, abstruse, and uninteresting. In regard to the subject of our sketch this complaint does not apply. He connects error with mind, doctrine with feeling, and truth with all the powers and affections. The philosophy of mind, as well as the philosophy of facts, has received his attention, and hence his preaching is practical as well as argumentative. As a specimen we subjoin an outline of his discourse of last Sabbath afternoon. His text was Matthew xxviii. 18, "Go ye

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The preacher commenced by saying that last two Sabbaths he had directed attention to this text, and had endeavoured to establish from it the doctrine of the Trinity. By the Trinity was meant not three Gods, for that would be Trithism; nor one God under three names, for that would be Sabellianism, but three persons in the one indivisible essence of Godhead. In support of the doctrine, he had appealed to the Scriptures of the Old Testament; to the creed of the Jewish Church; to the evidence furnished by the traditions of all nations; to the evidence of the New Testament; to the formula of Baptism and the Benediction, and to the belief of the New Testament Church, Protestant and Popish, which, with the unimportant exceptions of Arianism and Socinianism, were altogether unanimous in favour of the doctrine. He then enquired into the connexion in which this doctrine is revealed—it is in connexion with redemption, but for which we might never have heard of the distinctions. He purposed to finish the subject by meeting and answering objections to the doctrine, but before doing so he would adduce a testimony or two in favour of the *practical* character of the doctrine. He proceeded to quote from a living writer, whom he did not name, who asserted that the Trinity was a summary of the Gospel, implying the different relations each person of the Godhead sustains in the economy of redemption. He then quoted at considerable length from Robert Hall of Leicester, (the late famous Baptist,) giving the following reasons for naming him as an authority on the matter. First, he said he was one of the finest scholars and therefore competent to judge as to the exact bearing of Scripture on the subject. Secondly, because his mind was remarkable for its acuteness and comprehensiveness—able to make the nicest distinctions, and to express them in the choicest language. And, thirdly, he gave his opinion, because at an early period of his life he denied the doctrine of the Trinity and the work of the Spirit, and held Dualism. The quotations he gave were that a Trinity greatly facilitates our thoughts of the work of redemption, and renders that intelligible which might otherwise be incomprehensible; while the mystery does

not impair the practical tendency. Mr Hall derived the greatest consolation to his own mind from the doctrine. The preacher then went on to say that if these things were so—if redemption has occupied the attention of Father, Son, and Holy Ghost, how fearful must be the doom of those who slight this great salvation. If three earthly witnesses are sufficient to condemn any one, how much more the testimony of the three heavenly witnesses. The doctrine is designed to have a practical use, and it is to be feared that many neglect this aspect of it. It should be used daily by the Christian. He should cast himself on the merits of the one person, on the grace of the other, and make direct use of the Son and of the Spirit as he approaches the throne of mercy. The preacher then commenced to state and answer some of the popular objections to the doctrine. First, it is often alleged that the doctrine of the Trinity is very mysterious, and opposed to natural expectation. The preacher granted that it was most mysterious, but denied that its mysteriousness was wonderful. What would be the use of revelation if it told nothing but what we could know without it? Mystery is no argument against any doctrine nor any fact. The action of mind on matter is as great a mystery as we can conceive of. Our senses assure us of the fact, but of its rationale we know and can know nothing, and so with revealed truth. We must believe the fact, but the rationale may remain a mystery for ever. The objection that a Trinity is not what we would expect is equally unfortunate. The being and perfections of God are as remote from anything we see or know as the existence of a Trinity. The self-existence of God is the most perplexing mystery—a Being underived—so unlike to all creatures—a Being without any beginning. Yet every one knows that denying the self-existence of God involves greater difficulties than the admission of it. The omnipresence of God is equally mysterious—a Being everywhere, without being extended. The fact is, we know little of matter and less of mind. Who pretends to know the amplitudes of creation—the innumerable suns and systems which roll on in undisturbed harmony? What were lately reckoned first principles of matter have been discovered to be compound and yet indissoluble sub-

stances; and if, then, matter is full of mystery, would it be a recommendation of its Maker that he could be scanned by our feeble faculties—that his constitution and mode of life could be searched to perfection? Even the Bible only shadows forth the Deity by imperfect images; we must take its teachings and wait for further light. It is objected, secondly, that the doctrine is opposed to reason, and involves a contradiction in terms. That the doctrine is above reason we readily admit, but that it is opposed to reason we deny. Were our reason more clear, that which seems above it may, after all, be on a level with it. Additional light may explain what is above reason, but no measure of light can explain a palpable contradiction. Roman Catholics attempt to find a shelter for transubstantiation in the refuge of this mystery, but the cases are not analagous. That the bread and wine become the soul, body, and divinity of Christ our reason and our senses deny, for we taste that the wine after it has undergone its alleged transformation retains the same intoxicating qualities, which blood does not possess. We have, therefore, in this transubstantiation a contradiction, which is patent to our senses, and no further or clearer revelation could ever effect a reconciliation. There is, however, no contradiction, in saying that in the divine essence there is a distinction—a distinction, which, though we cannot fully comprehend, is contrary neither to our reason nor senses. If it were alleged that one is three and three one in the same sense, there would be a contradiction; but no Trinitarian says or means anything of the kind. That the divine Being in regard to his existence subsists in three hypostases or persons without division or confusion is a mystery, but certainly not a contradiction. Two, or three, or any number of persons, may exist in one essence. There is nothing in the doctrine repugnant to reason, else our own existence is contrary to reason, but there is much opposed to it in those who deny the doctrine. The third and last objection is, that the doctrine is a barrier to the gospel, and prevents its spread in heathen lands. Granting this to be true no one is entitled to take truth out of the Bible to render it palatable. But it is not the fact. All nations have a trio, and how then should a Trinity be an obstacle? It should be rather a recommendation—common ground on

which to meet a pagan successfully. The Trinity is not the hindrance to the reception of the truth—not mystery, but the state of the heart causes the rejection of the gospel. But granting that concession would secure the reception of the gospel, we might so compromise the matter as to change the Christian faith altogether—so that the Mahomedan and the Jew might find a meeting place—but in the meantime Christianity would perish by the compromise. Besides, the sacrifice would be costly, for to gain the Jew and the Mahomedan we lose others, both Protestants and Papists. Some Jesuit missionaries gave up the doctrine of the cross, because of its offensiveness, and as a consequence, they did not succeed, and were expelled with disgrace from China and Japan. But we turn on the objector, and we ask why those who are not trammelled by the doctrine do not convert the world. No one hinders them—the world is before them—yet, strange to say, none of them seek to effect the world's conversion. The fact is, soon as the doctrines of the Trinity, and the other peculiar doctrines of the cross cease to be held, all motives are at an end to make efforts for the conversion of the world. In truth the peculiar doctrines of the cross have always been the only successful doctrines against heathenism. Whoever meets the heathen with any other doctrines fails. The preacher concluded with an eulogium on the honoured men who drew up the standards of the Church, and said we may never know more than what is there taught, thus:—"There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, the same in substance, equal in power and glory." He finished his discourse at half-past three, having preached fifty-five minutes.

The object of the preacher was to establish the doctrine of the Trinity, and his argument in support of that doctrine the outline shows to be complete. His historical knowledge is powerfully available in establishing his doctrine. The Scriptures and traditions of the Jews—the views of pagans—the Scriptures of the New Testament—the opinions of the Church in the early ages—the general voice of Christianity, Protestant and Catholic, are collected and concentrated with untiring labour and resistless skill. He certainly proves that the voice

of Judaism and the voice of Christianity, and even the voice of Paganism, are all unanimous and loud in favour of the doctrine, and that the exceptions are so few as to be able to merely prove the rule. The manner in which the preacher disposes of objections to his doctrine is certainly admirable. The objection of mystery is masterly treated. The objector is called to explain mysteries which his senses compel him to admit, but which all the metaphysicians in the world cannot unravel. The tongue and hand lifted in defiance of the doctrine, condemn the objector, for the movement of these at the bidding of thought is as inexplicable as the existence of a Trinity. The other part of the objection—that a Trinity is not what would be expected—is similarly disposed of. The preacher showed that analogy to which the objector refers, is not against but in favour of the doctrine. The self-existence of Deity—his omniscience and omnipresence—being all contrary to what is known among men, lead to expect that the mode of existence should also be different. With equal skill did he obviate the second objection—that the Trinity is opposed to reason, and involves a contradiction in terms. Some preachers have foolishly admitted the assertion that there is a contradiction, but our preacher took very different grounds, and clearly demonstrated the difference between what is contrary to reason and what our limited knowledge disqualifies us to reason regarding, by contrasting Transubstantiation with the Trinity, and the argument deserves the attention of those who hold the former doctrine. The last objection specified—that a Trinity proves a barrier against the spread of the gospel among philosophical thinkers at home, and heathen nations abroad, was turned with much skill and power against the objector. The Unitarian, in whose mouth the objection is ever ready, is naturally asked, if, untrammelled as he is by the doctrine, he finds *his* religion attractive and popular, and his success in converting the heathen great, and the mortifying negative silences the objector. The preacher then showed that in point of fact the objection was without force. The real philosopher at home never moots it, and the ideas of the heathen should pre-dispose them to the doctrine. It will appear from the above, that the discourse, which may be considered as an

average of Mr L.'s preaching, was redolent with facts, so arranged as to tell admirably on the establishment of the doctrine in question. If his facts, indeed, are granted, and it may be difficult to disprove any of them, his conclusions are inevitable. His reasoning was intelligible, pertinent, perfect. The doctrine itself he views as a matter of pure revelation, and receives it as worthy of acceptance.

The preaching of Mr Lorimer displays strength and comprehensiveness of mind. He boldly seizes a subject, and places it in the strongest lights. Unlike many who talk about their subject, he at once encounters the various topics which his text suggests. He avoids all irrelevant matters, and adheres strictly to the elucidation and enforcement of the definite point under consideration. Though few state doctrines so fully, he is careful to give them a practical aspect, and endeavours to reach the affections as well as the intellect of his hearers. After being satisfied that a certain doctrine or duty is taught in the Bible, he assumes that it must have some special subjective end to serve, and immediately urges the utilitarian interrogatory, What doeth it?—what relations does it sustain in the system of Divine truth, and what effects is it designed to produce on the human mind. His preaching is thus wholly free of that disjointed and fragmentary character which attaches to the ministrations of unphilosophical minds. Each discourse appears a part of one complete system—a system arranged not to exercise the ingenuity of the curious, but to meet the necessities of man as a rational, sinful, and immortal creature.

The prayers of the subject of our sketch, especially those offered on particular occasions, display an intimate acquaintance with the human heart, and the provisions made to satisfy all its desires. He enters fully and appropriately into the circumstances and feelings of the sorrowful, and administers with much tenderness the consolations of the Bible.

His manner occasionally does injustice to his matter. He possesses a strong and not unmusical voice, but he seldom uses it on more than two notes. His introductory services are gone through in a low, monotonous, and sometimes an inaudible voice, and some of the didactical parts are similarly treated.

In the more practical parts, however, he raises his voice to its high key, and speaks loudly, rapidly, and impressively. His gestures are animated and appropriate—his enunciation distinct, and his delivery popular and powerful.

In person, Mr Lorimer is about the middle size, and of full habit; his appearance is youthful and fresh, and his features are very imperfect indices of a vigorous and energetic mind. He is a native of Haddington, and was educated in Edinburgh. He was ordained as minister of the parish of Torryburn in the year 1829, and was translated to St David's or Ram's Horn parish, Glasgow, in 1832, where he succeeded the late Dr Welsh. At the disruption, along with the greater part of his people, he removed from St David's, and now worships in Free St David's, North Frederick Street. The church there built by the liberality of his people is a very neat and comfortable edifice. His congregation is respectable, liberal, and ardently attached to his ministrations.

Mr Lorimer is less extensively known as an author than the substantial merits of his works deserve. Since 1841, he has become the author of several works which now lie before us. An Historical Sketch of the Protestant Church of France appears to be the first and largest of our author's productions. That work traces the progress of Protestantism in France from its origin to the present times, and gives parallel notices of the Church of Scotland during the same lengthened period. The book is replete with very valuable historical information, and is written in a correct and popular style. The "Eldership of the Church of Scotland" was also issued by him in 1841, and it fully and ably discusses the qualifications and duties of that body. In 1842 he issued his Treatise on the Deaconship—a work the value of which has been greatly enhanced by recent ecclesiastical events. He is also the author of the Manual of Presbytery, and the compiler and prefacer of the Christian's Armour against Infidelity. His sermons on Sabbath Profanation, and to the Memory of Dr Chalmers, have been published.

REV. A. J. D. D'ORSEY,

ANDERSTON.

INDUCED by a notice of Anderston Episcopal Chapel we had seen in some of the London newspapers, as well as by anxiety to hear the indefatigable preacher who had gathered a congregation there, we visited the scene of action last Sabbath afternoon. Those who saw the newspaper notice referred to will remember that this congregation was characterised as the "ragged church" in Glasgow, and hundreds of the poor and destitute were represented as attending it. Having frequently, strongly, expressed our regret at finding churches, alleged to be built for the poor, filled with gay and fashionable assemblies—very few of the working classes, and not one in rags being present—we repaired to Anderston "ragged church," fully expecting that for once, at least, we should see the poor having the gospel preached to them. As we went to the place, we had pleasing visions of the halt, and the maimed, and the outcasts of society thronging the humble benches of the obscure but honoured erection, and receiving, with earnestness and gratitude, the "bread which came down from heaven." On reaching the place, we were directed by the door-keeper to take our place in a crimson-covered pew, with its crimson book-board and well stuffed kneeling board—among the respectable citizens of Glasgow. As a matter of course, we looked around us to gratify our eyes with a sight of "ragged people" in a church, but before and behind us were silks, or comfortable stuffs, or glossy coats. At the back part were a few decently clothed children, and three or four females who were of the

poorer class; but the congregation, which consisted of about a hundred persons were well clad, and seemingly well fed. This congregation meets at present in a large school-house, temporarily fitted up as a church. It is not a little interesting to witness the imposing ceremonial of the Episcopal Church gone through in so humble a place. A temporary railing in the east end encloses what is supposed to be the altar. In front of this, and near the back part is the desk—a square box covered with crimson cloth—from which the service is read; while near the front the pulpit, which is similarly constructed, is placed. A small area at the back part is enclosed with curtains, for accommodating the band, and the rest is seated as formerly described. The great contrast between this plain edifice and the gorgeous ritual is remarkably striking, and to many minds convincing, that Episcopalianism is more at home in the cloistered cathedral than in an humble schoolroom. The incongruity between the place and service is such as to place the officiating clergyman at a manifest disadvantage, and it were therefore unfair to expect that the impressive service of the English Church should tell with the same effect as in more favoured circumstances. From the long acknowledged superiority of the Rev. Mr D'Orsey as an English scholar, we naturally expected to hear the service read unexceptionably and fascinatingly. The pronunciation was certainly perfect, and the enunciation distinct, but the emphasis and intonation were liable to objection. On account of the incredible amount of work performed by the subject of our sketch as a teacher, he must often speak rapidly and abruptly; and the necessary practice, in his week-day labours, presses itself occasionally into his Sabbath services; and hence some of the finest passages in the liturgy are hurriedly and unimpressively repeated. Our preacher's voice is sharp and not unmusical, and his extensive knowledge of the English language, and of the laws of rhetoric, will enable him, with additional practice, to use it with powerful effect. The following is an outline of the discourse of last Sabbath afternoon. The text was Luke vi. 9—"Is it lawful on the Sabbath-days to do good or to do evil, to save life or to destroy it?"

The preacher commenced by remarking, that some would

suppose from such a text that he was about to enter on a discussion of the much vexed question of Sabbath observance—the things which may and may not be done on the Lord's-day. This was not his intention. The special object he had in view was to illustrate the general principle contained in the text. Many condemn the idea of mixing the benevolent with the spiritual, and carefully exclude from their teaching the secularities of life. Christ's example, however, should be studied in this as well as in everything else. His parables contained no fine drawn distinctions—no bewildering metaphysics—but were clear, plain, and graphic. He drew his illustrations from the field, the market-place, and other well-known objects. He spoke from the heart to the heart. Even his miracles displayed love to the human race. No lightnings flashed, no thunders rolled; they displayed not his power so much as his love. He healed the sick, raised the dead, cast out devils. This was done to show us an example; to teach us that while we are not to neglect the preaching which fits us for heaven, we are also to do good as we have opportunity. The text asks every clergyman whether it is his duty to save life or destroy it. Even though the more sanctimonious may blame us, let us follow the footsteps of Christ. We have no miracles at hand to aid us, but we may manifest the same good will to men which Christ manifested. It is lawful to do good—to blend the lessons of guidance for this life with the higher lessons which have for their immediate object to prepare for heaven. Here we are on our trial—cumbered in an outward framework—in a tabernacle of clay. The soul cannot be reached without the body vibrating sympathetically. Our bodies, too, are temples for the Holy Ghost, and whether therefore we eat or drink, or whatsoever we do, we are to do all to the glory of God. In further illustrating this principle, we shall consider three points. First, The conditions on which God has granted us life and health. Second, Inquire into the violations of these conditions of which men are guilty, along with the consequences of these transgressions; and, Third, State the duty of doing good to others and to ourselves.

First, God has granted us life and health on certain terms. Though in this enlightened age knowledge flows in through

numerous channels, many, very many, are ignorant of the fundamental laws on the observance of which depends the continuance of life and health. God has given conditions, a good organization, a carefully watched infancy, and well instructed youth, that we shall study the works of nature, amid which we are placed, and that we shall thence understand our relations to the external world. We ought to have full opportunities of rejoicing in the bright beams of the light of heaven—of drinking in unstinted draughts of unpolluted air; and, in the words of St Paul, “of having our bodies washed with water.” But is it so? Let the physical condition of the poor in our large towns—a disgrace to a Christian age and country—answer the question.

Second. What, then, are the violations and the consequences? [Here illustrative details were given.] When these obligations are unfulfilled, life and health are impaired. Some hold that things are well enough as they are, and therefore take no steps to make them better. When disease comes, they speak of it as mysterious, when often there is no mystery whatever, when it is the simple and certain connexion of cause and effect. If one hold his head under water he must be drowned, nor is there any mystery in the matter. If one lies down before a rolling vehicle he must be crushed. Health has been given on similar conditions? Do we act up to the light we have in fulfilling these conditions. Do we breathe pure air, or do we inhale poisonous gases? Light is indispensable to the development of even vegetable life, yet how many of our fellow-creatures are deprived of this blessed gift? God makes streams of water flow abundantly, but man's arrangements and selfish interests interfere and exclude it from thousands of our sick and suffering fellow-citizens. At this moment we suffer not mysteriously, but as the certain result of violated laws. We do not mean to say that by attending to certain duties, disease would altogether cease. We only mean to affirm that the extra mortality, which is caused by opposition to God's laws, might, by obedience, be avoided. Diseases which were wont to be occasional visitors have now become permanent dwellers among us. Thousands have fallen victims to fever in part of this year, and tens of thousands have passed through the disease. Deaths in Edin-

burgh Infirmary at present are eleven daily. Each inhabitant of London is voluntarily surrendering eight days of life. The most favourable average is 44 years, but in one locality it is as low as 22 years. Unnecessary cases of fever in England alone number annually 1,680,000, or nearly two millions, and in 60,000 cases, families are put to the expense of illness and funerals—and yet all these are evils of our own creation.

Third. What is, then, the practical influence from these considerations? Obviously to admit that we have not “obeyed the voice of the Lord our God, to walk in his laws which he set before us, and to resolve at once, with his blessing, and under his guidance, “to do that which is lawful and right.” But what is our duty? Let a case be supposed. Were it now stated that a condemned person, of whose guilt there were some doubts, was to be executed in this city to-morrow, who is there now before me that would not undergo every fatigue, lavish his money, deprive himself of repose, to save that one man? And yet, strange inconsistency! before this time to-morrow, at least twenty individuals, of whose comparative innocence there can be no doubt, will have fallen victims to the pestilence, immolated on the accursed altar of cold-blooded selfishness, while their fellow-townsmen, with a few honourable exceptions, stand by in an incomprehensible state of stoical indifference, or like the priest and Levite of old, unmoved by suffering humanity, “pass by on the other side!” But physical evil is not the only one. Religion, morality, education, charity, are all impeded in their operations; for such is the state of disease at present, that medical men, clergymen, and members of visiting societies, cannot approach the hovels of the poor but at the risk of life. How many of our most useful citizens have been attacked—how many have perished! Should society so reward its benefactors? Should such a state of things be tolerated? With whom, then, does the responsibility rest? With every one—let none despair. Hear the words of Chalmers as to individual efforts. The preacher then read extracts from Dr Chalmers’ writings on the necessity of generous effort on behalf of others. Unite, with us in the effort now making. Let all differences be sunk in the urgent necessity of the case—and let every one do what

in him lies to promote the welfare of his fellow-creatures, remembering the words of our blessed Lord, "Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." By attending to such duties, we realise the great principles of our holy religion, and thus are known by our fruits.

It appears from the above outline, that the preacher used his text merely as a motto, the proprieties and improprieties of which we have frequently pointed out. As regards the discourse, the preacher himself seemed fully aware of its singularity, and found it necessary to vindicate the course of thought he pursued. We should be the last to suppose a preacher is out of his way when he teaches his people the relations in which they stand to the world of matter, as well as to the world of mind. Our preacher was fairly within his province as a teacher of Christianity, when he explained to his people those conditions under which physical life exists, and when he showed how the light of heaven and the air of heaven are essential to the full development of natural life. Nor was he beyond his commission when he pointed out the many ways in which men violate those conditions which allow physical existence its full manifestation, and the consequences of these violations. With all he advanced regarding cause and effect—regarding the responsibility of man relative to his physical existence and happiness, we heartily agreed. There was throughout the whole a train of correct and philosophical thinking unexceptionably expressed. But while we make these concessions—while we accord to the superstructure the excellence which it possesses, philosophically and benevolently considered, we may doubt its foundation. Let us have the decencies and moralities, and much more the essentials of this life preached, but let us not have them so as Seneca or Plato would have taught them. Let them be Christian decencies, Christian moralities, Christian essentials. The Author of Christianity when he spoke of the sun, coupled him with his Father in heaven—when He spoke of the air, it was in connexion with Divine benevolence, and when He spoke of earthly water, He made it the emblem of spiritual blessings. Chris-

tianity, when it deals with the temporal, illuminates it with its own heavenly aspect—it teaches men to care for their bodies, not so much to avoid disease or prolong life, as because they are the temples of the Holy Ghost and destined to immortality—it teaches men that if they defile the temple of God, God will destroy them. The preacher who, in urging men to attend to the things necessary for the body, takes his stand on the ground of benevolence or humanity, occupies a false position, and must go up higher if he would not preach in vain. Christianity, while it deals with common truths and common facts, has motives and encouragements peculiarly its own. The discourse forms an additional argument for the necessity of a thoroughly trained and untrammelled ministry. If any man could combine the secular with the spiritual, the subject of our sketch must be that person. With an energy which is untiring, and a perseverance unconquerable, one might suppose that the successful teacher, and the efficient clergyman might be united; but as yet, as far as we know, no such union exists. The duties of the Christian ministry refuse to coalesce with any other. “Give thyself wholly to these things,” is the apostolic and permanent command to every teacher of Christianity. If the discourses of our preacher are not so evangelical and impressive as might be desired, it is not for any lack of ability or accomplishments—it is because he attempts to combine what heaven has put asunder—the office of the ministry with the engrossing secularities of other employments.

It may be thought unfair to subject the sermons of one who is fully occupied during the six days of the week, to the scrutiny of a critical ordeal; but we do so for particular purposes. The idea that a standing ministry is not essential, though often exploded, is not yet destroyed. Not a few still think that attendance on the secular during the week should not interfere with the sacred on the Sabbath. To exterminate this idea, we have selected the case of one whose natural talents have raised him to great eminence; whose accomplishments command general admiration; whose business habits are of the highest order; whose success as a teacher of the English language is probably unequalled; whose habits of study and reflection are thoroughly matured. As a teacher.

he has succeeded beyond all his competitors—as a preacher he might be equally successful, were he to give theology his undivided attention. It is, therefore, no disparagement when we allege that he has not been altogether successful in uniting offices naturally and necessarily repugnant.

His efforts to promote the sanatory condition of the city have been persevering and successful. To him, chiefly, the Anderston Sanatory Association owes its existence; and he was also first and chief in originating the Sanatory Association formed in the City Hall on Monday evening last. His lectures, as well as his other labours on this subject, have been of great value.

He possesses not a few of the essential requisites of a successful speaker. He presents an unexceptionable exterior—tall, thin, and energetic. His phrenological appearance is good, and indicates activity, shrewdness, independence, and firmness. He modulates his voice much better than when reading, and speaks fluently, neatly, and rapidly. His gestures are natural and attractive, and he can state a case with much precision and intelligibility. The only mistake he has made in his public life is, attempting too much. All attempts at universality rob men of mind and influence of a large portion of their common sense. The man of one idea, let that idea be secular or sacred, is the man who will succeed in such a world as this, and he who attempts to introduce a second idea during the life of the first, runs the risk of losing both. Let none, therefore, suppose that he can violate this universal principle with impunity.

The following are the leading particulars in Mr D'Orsey's eventful life:—He was born in the year 1812, near Nuneaton, in Warwickshire. His parents were at that time in affluent circumstances, but the pursuit of field sports being incompatible with due attention to the management of property, a speedy reverse of fortune was the consequence. For many years after this, his boyhood was passed alternately in England and Scotland, the family suffering many vicissitudes during attempts, which ultimately proved abortive, to regain its lost position in society. When little more than thirteen years of age, he contributed, by his pencil, to the support of the house-

hold; and shortly afterwards entered successively a merchant's counting house and a writer's office—his master in the latter place being William Watson, Esq., of Brandon place. In 1829 his father died, leaving him absolutely penniless, and not quite seventeen years of age, to support his mother, a younger brother, and to pursue his own education. This, of course, had been far from regular, but he had enjoyed all along the tuition of an excellent mother. His elocution was acquired under Knowles, and his classical studies, begun in a Scottish parish school, had been steadily pursued in England, and were of essential service to him, when, in 1829, he found himself obliged to fight single-handed, the battle of life. Though surrounded by difficulties and discouragements, he prepared for the contest. He forsook the law, and opened evening classes in Glasgow for young men, many of them his seniors, and his success was such that day classes, on a larger scale, were soon formed. He entered Glasgow College, and though the labour was excessive—ten hours daily being devoted to teaching—he succeeded in carrying off a first honour and other prizes in the Senior Latin Class. Meantime the evening classes increased, and while teaching them he conceived, and shortly after, in 1832, executed the design of instructing operatives in elementary science, in extremely familiar language. The most surprising success attended this attempt—so much so that at one period he lectured to eleven audiences every week, amounting collectively to above 300 persons—the result being the formation of several suburban Mechanics' Institutes, most of which continue to flourish. All this labour was super-added to eight or ten hours' teaching, besides College studies and the care of providing for his mother and brother. This was in the spring of 1834. The result of such excessive exertion was a severe illness, which nearly proved fatal. On recovering, he was advised to travel, and, from his knowledge of French and German, he was fortunate enough to be appointed companion to an elderly gentleman, with whom he visited Holland, Prussia, and several of the German states. Soon after his return to Scotland, the Magistrates and Town Council made some important changes in the High School, or, as it was then called, the Grammar School, constituting a depart-

ment for the English language. To the mastership of this new branch he was elected, November 1834, over many competitors, being then little more than 22 years of age; but as he had the whole department to form, in the face of obstacles, his success at first was far from cheering. His dozen pupils, however, soon increased to a hundred, and for many years past three hundred of our young citizens have been annually under his instruction. He was admitted into holy orders by the Bishop of Glasgow, in July, 1846; and appointed in September to a mission amongst the English and Irish poor in Anderston, where he has laboured gratuitously since that period. He is now, we have heard, a member of the Corpus Christi College in Cambridge, preparatory to taking a degree in divinity.

We gather the following particulars of Mr D'Orsey's clerical charge from a printed circular:—The Bishop of Glasgow appointed the Rev. Alex. J. D. D'Orsey to act as a missionary in Anderston, and the bishop opened, on 20th September, 1846, a school-room fitted up as a temporary chapel. The success at the outset was far from encouraging, only eight persons having given in their names as members. During the first three months the clergyman and the members of the Visiting Society went to every house in the district, and were thus instrumental in inducing many habitual neglectors of public worship to attend church. The congregation has since then steadily increased, till it now numbers 246 sitters (of whom 21 are in full communion), besides 80 children at the Sunday school. The place now occupied, though a large school-room, is a small church, accommodating at most but 200 persons, is imperfectly ventilated, and often uncomfortably crowded.

DECEMBER 3, 1847.



OF THE UNIVERSITY OF GLASGOW

BY

GLASGOW.

REV. WILLIAM KIDSTON, D.D.,

GLASGOW.

MUTATION is one of the great characteristics of matter and of mind, as they appear in this world. Everything seems to be hastening to some great goal where repose shall succeed the present incipient and chaotic state. Though some of those objects, removed at a great distance from man, seem comparatively exempted from fluctuation, every thing, beneath and around him, seems designed to proclaim the fitfulness and brevity of his earthly stay. The oak, after battling with the storm of centuries, at length gives up the conflict, and yields to death and dissolution. The grass and the flower of the field—not the king of the forest—are the emblems of human life. In the morning the drops of dew glisten on the grass in the rising sun; in the evening they fade and consume. A period much less than a year, and probably than a day, to the dwellers of some of these distant worlds that roll afar, sweeps from the surface of our globe an entire generation of its inhabitants, and, according to computation, less than a century of our time hurries three generations into another state of existence. The clerical annals of our country show that those who hold sacred offices are not exempted from the usual laws of mortality. Like the Aaronic priesthood, they are not permitted to continue by reason of death. At an average every thirtieth year changes the occupants of our pulpits as well as of our pews. To those who survive the average period, respect and deference are generally conceded. Age has its honours as well as its responsibilities, and to preach-

ers of righteousness the hoary head is emphatically a crown of glory. To young men, the care even of things temporal is committed with caution, and occasionally with doubt, while those whose character is matured, whose probity and fidelity are established, are trusted with implicit confidence. What holds true in reference to the temporal, obtains with much greater force in reference to the spiritual and eternal. Those at all aware of the magnitude of their immortal interests, will weigh well the lessons they receive from inexperienced youth, while they listen to the instructions of age with submission and confidence. No where does old age appear so venerable and commanding as in the pulpit, and no where is it more strikingly displayed than in the pulpit in East Campbell Street United Presbyterian Church of this city, where the clergyman, whose name stands at the head of this sketch, has preached during the life of two generations. The appearance of this preacher may well command the attention of the most listless. Eighty years of his earthly life have passed, and during three-fourths of these has he sustained with dignity and honour the office of a Christian minister. While he stood at his post, death has twice carried off his auditors, so that he now appears as one from the dead, with a message from eternity to the believing and to the faithless. While the generation to which he belongs has disappeared, he seems to have been left to strengthen the faith of the wavering, and to rebuke the follies of the wayward. When the theological discoverer comes forward with his inventions to deceive the unwary, the subject of our sketch preaches the faith which he has seen sustain the hopes, and sweeten the life, and cheer the dying hour of former generations, and the faith, too, which has gladdened his own spirit during the vicissitudes of the greater part of a century. How encouraging must it be to the wavering to know that the same truths which were proclaimed half a century ago, after having been re-examined and re-considered during that lengthened period, have only acquired additional importance and additional impressiveness by every fresh investigation, and that these truths which were held in youth, which were defended in maturer years, appear still more important to the man who has grown grey and feeble in their vigorous ad-

vocacy. We subjoin an outline of the discourse he delivered in his own chapel last Sabbath forenoon. The text was Psalm cxix. 75th verse: "I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me!"

After a few introductory remarks, the preacher said, that from this text he would consider, 1st, The good confession of the Psalmist—"I know that thy judgments are right, and that in faithfulness thou hast afflicted me." 2d, The character of them of whose affliction the text speaks. 3d, The character of these afflictions—whether common to men or peculiar to God's people. We are compelled to exclude illustration.

In this good confession of David there is not only the righteousness of God extolled, but also his faithfulness. These afflictions bear testimony to the faithfulness of God in connection—1st, with the threatenings of God; and, 2d, with the promises.

First. They testify to the faithfulness of God by the salutary threatenings connected with them.

Second. These judgments bear testimony to the faithfulness of God by the promises of grace given to sustain in such times.

The improvement of this doctrine is the importance of knowing and considering the confession in the text, that we may derive from it instruction and excitement.

First. To continue in the fear and love of God, even when chastised, is our duty.

Second. The consideration of the righteousness and faithfulness of God ought to suppress all murmurings under his hand.

Third. A consideration of the righteousness and faithfulness of God will lead us to submit to God's will.

Fourth. Such consideration will teach us to make the proper improvement of affliction—make us glory in our infirmities, that the power of Christ may rest on us.

Fifth. Such consideration will dispose us to be helpful to others in seasons of adversity—to visit the fatherless and widow in their affliction—to bear one another's burdens—and so fulfil the law of Christ.

In conclusion,—Are there any who feel no interest in this subject? Do you refuse to be corrected, when he smites you? Remember that all the sufferings of this life are but a drop com-

pared with the ocean of future wrath which awaits the impenitent. Think of the graciousness of God when he says, "I will also cause thee to pass under the rod, and bring thee within the bond of the covenant." Hear the rod, therefore, and Him who appoints it. The discourse occupied an hour, and was listened to with marked attention.

According to the usual custom of the preacher, the division adopted in handling the foregoing subject, is natural, logical, and practical. His illustrations are short, pertinent, and Scriptural, and his style simple, terse, and popular. His ideas possess a maturity and mellowness which experience alone can impart. He handles the Word of Life, not as a cold theorist—not as a shrewd metaphysician—not as a doctrinal scholastic, but as a patient and penetrating experimentalist, and as one conscious that his message, to some, is the savour of life unto life. Though we cannot speak of the manner of the preacher during his best days, we may infer from his present appearance that he must have been a very effective and popular preacher. Even now, when his natural strength is abated, he reads the Scriptures with an emphasis and unction but seldom equalled, and under physical disadvantages, speaks distinctly, gracefully, and forcibly. To a stranger the activity and energy—almost amounting to restlessness—which he displays in the pulpit, is certainly astonishing. He appears more like the youth of twenty than the veteran of eighty years. His prayers are obviously the effusions of a mind conversant with its real state, and the Word of God. While some preceecious divines are actively engaged in reducing both repentance and faith to mere intellectual acts, his prayers show that both have to do with the feelings, and that both engage the affections. His views of doctrinal, as well as of practical Christianity, demand the special attention of his juniors in the ministry. The first Synod of the United Presbyterian Church did itself honour, as well as the universal church a service, by unanimously requesting the publication of the discourse delivered on that occasion by the subject of our sketch, who was moderator of the first Synod of the United Church. It is worthy of special notice, that after that influential body had been agitated by internal discord—after a union had been effected

between the Secession and Relief Churches, at the first meeting of the united representatives of these bodies, one who had preached peace in times of trouble—one who had outlived the storms of many a controversy, and survived all his fellow-students and early coadjutors, should stand forward in the midst of that august assembly, held in the metropolis of our country, and while his voice trembled with years and his countenance beamed with immortality, he looked around him on younger generations, and uttered as his text the ominous and cheering words: "Ye are all one in Christ Jesus." The theology of that discourse, as well as the fine feeling which pervades it, is the richest legacy he could bequeath to the United Presbyterian Church. The views there stated have stood the test of many generations, and will survive the wreck of those spacious but hollow dogmas after which the superficialist, and the ambitious, gaze and wonder much. We do not say that he has succeeded in stating some of the difficult doctrines in such a way as to silence all objection; but taking the discourse as a whole, and analyzing the system of Divine truth which it contains, the humble enquirer after truth will find in it much to relieve his doubts and confirm his faith.

During his entire public career he has been the minister of peace as well as of righteousness. Occasionally, in great public controversies, he did stand forward to vindicate what he considered maligned truth; but in general he practically adhered to the maxim, that the best way to put down error is to hold up the truth. Instead of devoting his time to lop off branches, he laid the axe to the root of the tree; he laboured to infuse correct principles, confident that correct practice would follow. The power of Voluntaryism he wished to display, not in platform bravado and blustering, but in the workings of willingness among an active and earnest people; the superiority of Presbyterianism—not by ostentatious statistics or selected examples, but by quietly, firmly, and faithfully working out its details—the superiority of a generally received faith to sectarian dogmas, by demanding a consistent and useful life as the grand test of orthodox opinions.

Though Dr Kidston as much as possible avoided the arena of controversy, he has always taken an active and decided part

in the promotion of benevolent and religious objects; and though the infirmities of years might form an excuse for absence, we find him not unfrequently still on the platform at public meetings, where the public uniformly shows him that respect which age, and worth, and usefulness have a right to expect.

About 1813 his health declined so as to cause for a considerable time an interruption in the discharge of his duties. In 1815 the Rev. Mr Brash was associated with him in the ministry, and since that time this congregation has enjoyed their joint and harmonious labours.

The subject of our sketch was born in Stow, Edinburghshire, where his father was a minister of the Secession Church for the long period of thirty-two years. His grandfather was an elder in the congregation of Ebenezer Erskine, who was one of the founders of the Secession Church, and he left the Established Church along with that eminent person, and held office in the new Secession Church which was formed.

Dr Kidston was born in 1768, and was sent early to the then celebrated grammar-school in Stirling, to study under the well-known Dr Doeg; and, in 1782, he went to Edinburgh College, where he attended the various literary and philosophical classes under Dalziel, Ferguson, Dugald Stewart, Rabbi, Robertson, and others of that time. During the years 1785 and 1786, he studied divinity under the famous John Brown of Haddington, author of "Dictionary of the Bible," &c., and grandfather of Dr John Brown of Edinburgh. The residue of his study of divinity was under Dr Lawson. Dr Kidston and Dr Jameson of Scoon are the only survivors of those that had the privilege of sitting under the instructions of John Brown. All the rest have been cut off by death. Dr Jameson is still able to discharge the duties of his office. A short time ago Dr Kidston assisted him at the dispensation of the Lord's Supper, and this circumstance was gratifying to those of the congregation who knew their early history.

In the year 1789, Dr Kidston was licensed at Langholm, and within a year from that date was called to Hawick, Lanark, and Kennoway; and just when the Synod, who then had the settlement of contested appointments, had determined that he

should go to Kennoway, the then lately formed congregation in East Campbell Street cordially invited him to become their pastor, and in October, 1791, he was translated to that congregation, where he has ministered since, during a period of fifty-six years. He was remarkably popular when he commenced as a preacher, so that wherever he preached he was admired. Soon after his settlement in Glasgow, he commenced a class for those persons of the congregation who contemplated applying for admission to the church. It was held weekly on the Monday evenings, and was assiduously attended, and seemed to be productive of much good. In not a few instances the first serious impressions of divine things were ascribed to the exercises of the "Monday evening class." Such classes were then unknown in the West of Scotland, but have since become extensively useful. He lived on good terms with the ministers of all denominations; and while he strenuously held his distinctive principles, he co-operated with all in works of philanthropy and benevolence. He was one of the founders of the Glasgow Missionary Society, and is now the only survivor of those excellent persons who, when missions to the heathen were looked coldly on by many and openly derided by not a few, boldly stood forward, and gave in our city a commencement to this noblest of works. The report of the society, published last year, contained a short account of its origin, and the following quotation, containing the names of the founders, will, we have no doubt, be read with interest. The formation of the above society took place in the following manner:—

"In the month of September, 1795, several ministers of the city of Glasgow and neighbourhood, communicated to one another their disposition to converse together on the importance of conveying the knowledge of the gospel to distant and dark regions of the earth. They met from time to time. Being encouraged by the accession of ministers and people of the various religious denominations of this city and neighbourhood, they agreed to associate themselves regularly, for the purpose of promoting the great end of their meetings. On the 9th of February, 1796, a regular meeting was therefore convened, in the Chapel of Ease Session-house, Albion street.

“CHAPEL OF EASE SESSION-HOUSE,
9th February, 1796.

“SEDERUNT,—The Rev. THOMAS BELL, Alexander Pirrie, Robert Balfour, Archibald Williamson, Daniel M’Nee, John Fairlie, John Mitchell, James Dickson, John Burns, John M’Leod, Angus M’Intosh, John Lindsay, James M’Lean, James Dun, James Stewart, Adam Foreman, Alex. Rankin, John Lockhart, James French, William Watson, William Kidston, Henry Muschet, and Blackwater, ministers; and Messrs Laurence Dinwiddie, William Gillespie, John and William Muir, John and Robert Tenant, William Wardlaw, John Swanston, Archibald Newbigging, Wm. Hosier, Wm. Walker, John Cuthbertson, and James Walker.

“Mr Pirrie was chosen preses, and Mr Balfour secretary.”

The Mr Mitchell referred to was the late excellent Dr Mitchell, of Wellington street Secession Church, and the Rev. Mr Balfour was the celebrated Dr Balfour of the Established Church. The devotional and other services, which last year were engaged in on occasion of the jubilee of the society, were attended by a numerous deeply-interested auditory, and the sermon, which the subject of our sketch preached on the occasion was, at the request of the society, published.

More than twenty years ago when it was less common to grant academical degrees to Dissenters than it now is, the University of Glasgow evinced their enlightened liberality of sentiment by conferring on the subject of our notice the degree of doctor of divinity. This honourable distinction must have been peculiarly gratifying to him, as bestowed by those in whose vicinity he had for a long course of years discharged the varied and arduous duties of the ministry.

He also took an active part in the Bible Societies—the Emancipation Society—as well as in the business of Church Courts. For forty years he was clerk to the Presbytery of Glasgow, and for twenty years clerk to the Synod. On his retirement from the duties of presbytery clerk he received from his brethren a splendid testimonial, in proof of the estimation in which they had held his services. The spirit and objects of the Evangelical Alliance accorded with the sentiments which

Dr Kidston has cherished during his whole course, and he took part in the recent great meeting in London. In the promotion of the union of the Burgher and Antiburgher Churches, as well as of the recent union of the Secession and Relief bodies, Dr Kidston took a prominent and decided part. His labours among the poor have been abundant, and few clergymen have lived a life so long, so useful, and so honourable.

Besides aiding missions in foreign lands, the congregation under the care of Dr Kidston and Mr Brash have not neglected the destitute at home. They contributed largely in aid of the erection of a place of worship at Ramsay, Isle of Man, and of another at Cambuslang, besides for years giving regular assistance to both these places, and in completely clearing their church of debt, which they lately did, they have set an example which is worthy of universal imitation.

On the occasion on which we heard Dr Kidston preach, we observed that he read his discourse. It is creditable to his congregation that they do not object to his now avoiding the labour of committing to memory or demand from him that amount of service which, while strength permitted, he was able to give, and which are now amply supplied to them by the talent and energy of his associate in the ministry.

DECEMBER 10, 1847.

REV. A. WATSON, A.M.,

GLASGOW.

It is generally admitted that theology offers more scope for thought and for oratory than any other subject or science. In its wide sweep of doctrines and of duties it deals with the elements of almost every science, and embraces the whole duty of man as a social, intelligent, and immortal creature. The eloquence and influence of the pulpit should be as superior to those of the bar and of the senate-house, as the themes are loftier and the results more momentous. Of the many subjects available and peculiar to the pulpit orator, that of a future state seems to hold the most potent sway over a promiscuous audience. Anticipations of a future state are almost as universal as the human family, and have been cherished by men in every age of the world, and, consequently, when the preacher handles that theme, there are chords in every heart which vibrate, and latent hopes and fears brought into action. This universal desire to pry into the future has been very properly placed among the proofs of the existence of such a state. It were inconsistent, with all we know of the Creator, were universal desire created only to meet universal disappointment—if beings, merely mortal, constantly longed after immortality. It is not, however, merely with the fact of future existence that the human mind is busied: it pushes its enquiries into the residences and employments of that future, and the gospel which has shed a radiance on the path of life, and which has dispelled the gloom of death, has also brought life and immortality to light—has revealed a place of ineffa-

ble felicity, and also a place of remediless woe. As a matter of course, every teacher of Christianity must frequently investigate the sacred pages to ascertain definitely what scripture, the only competent source, reveals regarding it. From the insatiable curiosity in every human bosom to know about the future, we naturally expect that the intimations of scripture will be keenly scrutinised, and that, in many cases, fancy will be allowed scope where hermeneutics, and reason, only can be legitimately employed, and hence many of the conclusions reached savour more of the peculiarities of the investigator than of the analogy of scripture. The Bible says comparatively little of that state, but its expounders wish to say much—it gives general principles, they wish to give minute details—it says enough to satisfy faith, they wish to satisfy fancy—it reveals as much as man ought, or is able, to know, they wish to make disclosures which must be reserved for the state itself.

In addition to speculation on the future state, ingenuity has found out an intervening or middle state, supposed to be the residence of the soul between death and the resurrection. Some of our readers may suppose that such a state is the mere fiction of Roman Catholicism, and that among Protestants of all denominations it is unknown. As far as this middle state is probationary, it is, as far as we know, confined to the adherents of the church specified; but some Protestants, both among Episcopalians and Presbyterians, have for a considerable period held that, between death and the resurrection, the souls of the righteous dwell in a state of unfinished happiness, while the wicked are consigned to unconsummated misery, and, consequently, the former reach heaven only after the resurrection, and the latter their future abode at the consummation of all things. The doctrine is still taught, as will appear from the outline of the discourse preached by the subject of our sketch last Sabbath afternoon. The text selected was (Eccles. xii. 5), "The spirit shall return to God who gave it." He commenced by stating that the Scriptures he had quoted on a former occasion were sufficient to show that the soul exists between death and the resurrection—a fact full of terror to the ungodly, and of consolation to the righteous. Not only is the soul in a state of existence, but conscious of its existence. It is alive, and

knows that it is alive. It shares not in the sleep and insensibility of the body, but it remains capable of thought. It is matter of gratitude that God has spoken to us at all of the interesting theme, and that he has assured us that the spiritual part of man shall still continue to exist amid all the changes of the tabernacle in which it dwelt. Yet there are truths connected with the existence of the soul which we are naturally most anxious to learn. Its condition in the unseen world is one of overwhelming interest to us in many respects; we believe that it is not one of death or slumbering inactivity, and we know also that for all purposes of probation the future is of no avail—that in the grave there is no conversion, no repentance, no possibility of recovering what was lost on earth, no offers of mercy to the impenitent. But what *is* the position of those who have quitted our world? The impossibility of holding intercourse with them does not diminish our eagerness to know something of their state—we examine the suggestions made in Scripture if by any means we may learn aught concerning them. Some passages already adduced, and others yet to be quoted, afford a clue by which we may be led to some conclusions on this point. We feel in the position of those visited by one from a foreign land. The many may listen with interest to all his news; but there are some who feel a special interest—who catch every glance of light—who anxiously receive all he can tell of the country and climate, and position of the inhabitants—they listen to what he can tell of its peculiarities and of its dwellers, and such is the way we view the word of God in reference to the state between death and the judgment. First, we have proof that the position and place of the righteous and wicked are not the same; evidence that these differ both before and after the resurrection. Death is to the righteous and wicked a final separation—a gulph is fixed which prevents all communication. It matters not whether we speak in reference to locality or to merely *spiritual condition*—there is an impassable barrier between the unholy and the holy. Every soul that is not among the lost is saved. It is no state of indifferent existence—all blendings of happiness, of misery, of sinfulness, and holiness, are limited to earth. Among the righteous there is no suffering, and among

the wicked there is no enjoyment. The parable of Lazarus and the rich man shows what the condition of men are between death and the resurrection. At the time spoken of, the rich man had five brethren on earth—the time when Moses and the prophets were available. Soon, however, as men leave the world, they are in a position suitable to their character. Soon as they leave, distinct habitations await them. We cannot help remarking here, that Scripture dwells more on the state of the righteous than of the wicked. Not that it leaves any doubt as to their real state, or that it gives an uncertain sound as to the character of that state, but the writers dwell on the good in preference to the evil. The hints of the dwelling-place of the wicked are more awful than any lengthened details could be. We are more terrified at the unknown than at the known;—a threatening half revealed carries more terror with it than the most alarming details. The Scriptures draw the outlines, and allow the guilty spirit to realise the filling up. What is said of Judas, though brief, is appalling—“That he might go to his own place.” Could any mention of his place be more awful than the statement here, that the place was suitable to the character—“his own place?” An awakened conscience is the best interpreter of such language—a bare suggestion of coming wrath is deemed quite sufficient. Though by the terrors of the Lord the apostles persuaded men, they dwelt at much greater length on the state of the pious and the pure. They gave no gloomy description of the soul in its middle state before the resurrection—they represent it as a state of happiness—though not the perfect state to which the righteous are to be admitted after the resurrection. The time of the resurrection is the time of the consummation of their happiness. The end of the world will be the perfection of their bliss. These are, however, in the interval, happy, though they receive not the crown of glory which fadeth not away till the resurrection. They will be made glad with exceeding joy when Christ shall be revealed, and hence John said, “when he shall appear we shall be like him, for we shall see him as he is.” “There is,” said Paul, “a crown of life laid up which the Lord, the righteous Judge, will give me *at that day*—the day of his appearing.” Those departed are not perfect without those who

are to follow. Meantime their state is free from suffering—nothing to cloud their view. The state will be perfect *of its kind*, for those in it are free from sin, and shall no more be subject to its effects. Three things in reference to those in this state solicit attention. 1st, We shall consider what is revealed regarding the state and position of the soul there; 2d, We shall consider it in respect to its fellow redeemed souls; and, 3d, In reference to Jesus Christ. 1st, As to the state of the soul, it is a state where all passion will be lulled, and all suffering at an end. It enters into rest—a rest remaineth for all the people of God. “Let us labour to enter into rest.” In Isaiah xxvi. 19, we have a reference to that state according to many of the ancient interpreters. “Thy dead men shall live—awake and sing ye that dwell in the dust—come, my people, enter into thy chambers and shut thy doors about thee—hide thyself for a little moment till the indignation is overpast.” The hiding is evidently in the state of the dead, and John, in the Revelation, confirms this view when he speaks of the souls of the martyrs under the altar, asking how long the enemies were to be unpunished, and when they look forward to a state of more felicity. They were there to rest for a little season, and in Isaiah for a little moment. The martyrs are safe under the altar, and yet they are anticipating a period when they should be raised to a better state. “Blessed are the dead, for they rest from their labours.” This rest is not a state of inaction. There may be quietness without lethargy. The rest is contrasted with all disquietude and anxiety—a rest from all the unruly passions, and from all harassing disappointment, and all foul temptation—yet it will not be the repose of indolence, but the repose of triumphant faith and the divine calmness of Christian love—calm reflection on the ways and works of God when the soul will rise in meditative delight on God, and there will be no earthly clog to hinder its active soaring. This clears up our ideas as to the feelings of those who have departed, and yet how mysterious their position! They have cast off the earthly tabernacle and are as yet unclothed with their house from heaven. We can but ill conceive of the way they look back on death after they have crossed its portals and have the wide chasm behind. All we

know of their feelings is, "there the weary are at rest"—the survey, therefore, can cause them no uneasiness. God hides them, as he did Moses, in the hollow of his hand. Nor are we to imagine anything like impatience in their position—impatience to know the future or the present. The Scriptures do not say whether they know anything of the present world which they have quitted. They may be happy and yet ignorant of many things. Angels know not everything, and they are nevertheless happy. They desired, we are told, to look into "mysteries," and they had long to wait for the anticipated disclosures. They had the desire to investigate, and yet they experienced no disquietude when waiting the revelation. There are other things they know not. "Of that day knoweth no man, no not the angels." They are content not to know many things. It is part of the character of a perfect saint to be content *not to know* many things. Yet though much may be undeveloped to those in that state there will be much to satisfy the longings of the spirit. It is evident from the term used—*paradise*, that there will be full scope for the energies of the soul, where the souls of the righteous will be till Christ come—a paradise from which Christ has expelled the serpent and his foul venom, and gives access to the tree of life. The preacher concluded by showing that this was not a place for all, but for the righteous alone, and urged to preparation. He preached about three quarters of an hour.

It appears from the above that the preacher had discoursed from the same text on the previous Sabbath, and that two of his topics yet remain to be discussed. Before remarking on the views advocated in the discourse, it may be proper to give some idea of the manner of the preacher. There are some who adopt peculiar views in order to increase their popularity, but the subject of our sketch can be urged by no such reason. Already his popularity is established. Though the congregation of St Matthew's was divided at the disruption, the church is now fully let and generally crowded by a most attentive and respectable audience. Nor is his popularity caused by any extravagance in thought or manner. We have seldom seen a young preacher so sober in thought, and so earnest and becoming in manner. When he enters his pulpit, instead of looking

round him with flippant and patronising airs, he surveys his audience as if he looked on them and himself only as immortal, and having taken a look of them he occupies himself solely with his work. During singing he holds the psalm book with a firm grasp and seems engaged in the exercise. In prayer he leans forward on the Bible, and engages with much energy and fervour, and in proof that his thoughts are chiefly occupied with his work the prayer before sermon, in addition to embracing the usual topics, referred oftener than once to the subject he was about to discuss—the peculiar state and character of departed spirits. He remains stationary during the entire prayer, and his utterance is that of a mind occupied with eternal things. As a preacher he possesses very marked excellencies. His carefully prepared manuscript lies before him, but is only occasionally referred to, while he speaks unhesitatingly to an earnest audience. The first thing that struck us was his great plainness of speech. If at any time he made use of a phrase which some of his audience might have difficulty to understand, it was immediately followed with an explanatory clause. He seems determined never to quit an idea till every person in his audience fully understands it. His entire discourse, of which we have given an outline, is a diversified illustration of one idea—the tranquillity and satisfaction of departed spirits. Without any appearance of imitation as regards the thought or style of the immortal Chalmers, our preacher naturally pursues the same method of treating ideas kaleidoscopically. In an endless variety of illustrations he brings out his idea till it is thoroughly impressed on every mind. Indeed, many on hearing him felt much as Robert Hall of Leicester felt on hearing Dr Chalmers preach his famous sermon on repentance. Hall, having stated an idea in his own beautiful and classical phraseology, proceeded to discuss others, the impetuosity of his mind rendering reiteration impossible, and hence his great wish on hearing Chalmers was, that he would go forward, and because he would not proceed so rapidly as he wished, he always insisted that his discourse, though a capital one, contained but two ideas. But while Mr Watson is of the same reiterating school as Chalmers, his illustrations are of a totally different class. He makes no pretensions to the

highly figurative style of that prince of Scottish preachers—his illustrations are chiefly drawn from the sacred records. He quotes largely, and brings out the distinctive phases of the passages he quotes—giving the opinions of the leading expositors as well as his own. His varied illustrations have an obvious bearing on the particular point to be elucidated. Each fresh view is stronger, clearer, and more impressive than the preceding, till eventually the idea is irradiated with a noon-day brightness, and shines resplendently in the view of every one of his auditors. Thus his ideas have a distinctness which prevents misconception. His hearers may receive or reject them, but there is no mistaking them. The most ingenious can make them mean nothing else but what he wishes them to mean.

There is, moreover, throughout his lengthened illustrations, a grave earnestness which commands attention. To the clap-trap of the mere popular orator he seems an utter stranger. Beyond a slight movement of the hand, he has no gestures, but his look is sufficient to secure a patient and candid hearing. There is a simplicity and sincerity, accompanied with an energy and firmness, which bear evidence that he is conscious of his "awful charge." There is no attempt at flowery oratory—no attempt to startle with the new or the strange—he teaches, what he conceives to be, solemn truth in sober language. Even those views which, on reflection, appear to be novel, are so stated by him as to have nothing of the semblance of singularity. They come from him as what he believes to be a part of Divine truth—without ostentation and without dissimulation. On the one hand there is no wish to mark this view or that as unusual, and as little to disguise or conceal any fact or doctrine which he promulgates. He speaks with great fluency and energy. He seldom raises his voice to a high pitch, or speaks loud. He has discovered the difference between energetic speaking and vociferous shouting. In a comparatively low voice he gives effective utterance to his thoughts, and though the church never resounded with the echo, his voice steals into the innermost chambers of the soul, and there awakens thought never more to repose, and feelings which will be reciprocated through the moral world.

So, much, then, for the popularity of our preacher, and we feel that we have still greatly under-rated his attractions. We have seldom heard a young preacher so sober, so modest, so earnest, so grave. But as we have spoken freely of the excellencies of the preacher, we must make equally free with his doctrines. We do not mean to retract anything we have said of the sobriety, or modesty, or humility of the preacher, when we demur as to the particular views he holds of the state of departed spirits. We would be the last to censure one for independence of thought on matters which affect not the fundamentals of religion. It were an easy matter to raise an ignorant prejudice against the preacher, by holding him up as the advocate of a middle state—as the Protestant apostle of purgatory ; but such an attempt would be as unjust as ungenerous. He holds what many excellent men have held before him ; and, probably, the doctrine of a future state loses not so much as many suppose by his views. As far as we understand them, they are substantially those of Bishop Horsley of the Episcopal Church, and Dr Campbell of the Established Church of Scotland. The former speaks of the state of departed spirits as one of unfinished happiness—as a state of hope rather than enjoyment ; and the latter holds that the Sheol of the Hebrews has the same extensive meaning as the Hades of the Greeks, and *both*, according to him, include the good and the bad, though they are in separate apartments. Notwithstanding the fascinating eloquence with which the able bishop advocates his views, and the critical acumen and ingenuity displayed by Dr Campbell, in their defence, we must at once conclude them alike unphilosophical and unscriptural. Whatever may be said of the innocence of the views—as regards practical effect—the shrewd critic and correct logician must come to the conclusion, after patient research, that they are not the teachings of the word of God.

The subject of our sketch was born in 1821, at Lochwinnoch. After a parish school education he was sent to College in 1837. He was licensed in June, 1845, and ordained to St Matthew's in February, 1846, nearly two years ago—a church which owes its first prosperity to Mr Macmoreland.



GLASGOW.

REV. SAMUEL MILLER,

GLASGOW.

BESIDES the external beauties with which a visible creation teems, it may be considered as a vast system of type and symbol shadowing forth to man the spiritual, the infinite, and the eternal. While the Bible, with unequalled graphicness and pathos, discloses the wisdom, and the power, and the goodness which the heavens with their hosts, and the earth with its fulness proclaim, it employs them as the exponents of the invisible and eternal. The Christian teacher, having chiefly to do with the unseen, must necessarily deal largely in the figurative and emblematical. Not a few grievously mistake by neglecting to explain the symbol, and others mistake equally by giving the symbol their whole attention. A great part of theological error has its origin in these extremes. How many discourses are nothing else than beautiful expositions of some more beautiful Bible description of the visible things of the creation, and on the other hand, how many discourses lose their point and pathos from the preacher dealing exclusively in the abstract and abstruse, and overlooking entirely the figures of the text from which he discourses. Comparatively few preachers give the figure and the signification equal justice. Some seem to have made up their minds to make everything out of a figure which fancy can suggest. Ezra's twenty-nine knives have been made the emblem of the twenty-four elders before the throne. John's seven vials and seven last plagues have had seventy times seven fulfilments, and are likely to have as many more. Isaiah's feast of fat things has been

served up so as to suit every possible taste, and Jacob's ladder has been scaled by almost every creature visible and invisible. But while fancy has exhausted its fertility in revealing the beauties, real and imaginative, of the figurative, dulness has also done its best to obliterate the finest imagery, and reduce the beauties of the Bible to theological technicalities, and sectarian dogmata. To this dull class of preachers the greater part of the Bible is meaningless. The historical and the descriptive they can make nothing of. Even many of the Psalms, and most of the parables of Christ, are virtually excluded from their theology.

Who, then, is the most attractive and most successful preacher? Unquestionably the man who has an eye for the sublimities and beauties of nature—whose soul expands by the contemplation of surrounding worlds—whose taste is refined by contemplating the beauties of the lilies of the field—whose affections are chastened by a deep sympathy with the natural and moral universe. Such, instead of selecting the purely doctrinal as the subject of discourse, prefer those passages which give tangibility to the spiritual and attractiveness to the abstruse. Before proceeding to elucidate the duty or doctrine shadowed forth in their text, they endeavour to ascertain its historical, geographical, or chronological allusions. They examine the sign in its various aspects before they attempt to disclose the thing signified. As a consequence, they avoid on the one hand the extravagance of the men of mere fancy, and on the other the dulness of the soporific dogmatist. With the Bible in their hands, they travel the fields of literature and of science, as well as of external nature, and read from the book their truest description, and announce the great realities so beautifully symbolised. They hear what astronomy has to say of the natural glories of the sun, and these glories are enhanced a thousandfold by what the Bible says the sun adumbrates—they hear what geology says of the origin and probable destiny of the earth, and they also hear the voice of God in revelation, calling it into existence, and the fires of the final day terminating its career. Summer and winter, seed-time and harvest, day and night, recall to them events of great importance, and suggest lessons appropriate and impressive. We regard the

subject of our sketch as a favourable specimen of this class. He is obviously a careful observer of nature, and an able expounder of its laws. He has a keen eye for the beauties of nature, as well as a reverend mind for investigating the holy oracles. His imagination has nothing of that of the men of mere fancy, and his mind has nothing of that of the men of dry abstractions. The very excellent discourse of Sabbath week showed how well he can make the natural the emblem of the spiritual—how night returns fraught with the gravest lessons. His text was Isaiah xxi. 11, 12,—“The burden of Dumah. He called to me out of Seir. Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye, return, come.”

After a few very suitable historical introductory remarks, he divided his subject as follows:—First, The question—Watchman, what of the night? Second, The answer. Third, The exhortation founded thereon. We regret our space excludes illustration.

We meant to quote from a favourable specimen of his preaching—a published discourse on the sin against the Holy Ghost—but we must satisfy ourselves with directing attention to it as one of the ablest on that difficult subject.

The divisions were natural, and the deductions logical, and the whole marked with the stamp of a clear and accurate judgment, and of a strong persuasive piety. To those more critical and fastidious than truth loving, it might have seemed too minute in its divisions, and too elaborate under some of the particulars. This may be a fault with some of those sensitive persons who follow the train of the popular preacher, and who rejoice in believing their standard of a sermon to be the only just one, but to the congregation of Free St Matthew's it ought not to be a fault, for without admitting the discourse other than admirable, we should feel strongly inclined to think repetition in such a case absolutely necessary. The distinctness with which Mr Miller sees his subject in all its bearings may also have a tendency to subdivisions. A mind which only indistinctly perceives a truth can at best state it generally and imperfectly, but to one familiar with it, and, deeply, feeling

its importance, how can he but dilate in the desire that his hearers may understand it with the same clearness. There was no confusion—no mixing up of a variety of subjects, for the sake of effect, under the various heads, nor any erratic flights after ideas suggested by the subject. Each division was supported on its own legitimate merits, and steered clear of the others, deriving nothing from extrinsic additions, and nothing indebted to kindred matter. There was no violation of any logical rule, nor torturing of the subject to meet an illustration not its natural clothing. The main characteristics of the discourse were its clearness, appropriateness, impressiveness, and thorough evangelicism.

Those who have been privileged to hear the late Mr M^cCheyne of Dundee, will be forcibly reminded of him in the style and manner of Mr Miller's treating his subject. The mental constitution of the two seems much akin, but in the subject of our sketch more matured and ripened, more polished and refined than that of the juvenile preacher, the vesper bell of whose existence tolled, calling him to sing his song in paradise ere he had scarce warbled the first notes on earth. There is much of the same earnest warmth and all engrossing zeal, as was manifested by the one in his pulpit exercises, developed in those of the other, conjoined; perhaps with a richer imagination and a mellowed judgment, and the same deep impressiveness of manner and forcible application of the subject to the hearer's self markedly shadowed forth. Mr Miller's discourses are not orations or essays, neither are they dissertations—all of which we have heard dignified or dishonoured with the name of preaching. Ministers there may indeed be, whose view of pulpit labour is comprised in ingeniously manufacturing and delivering a certain weekly quantity of verbiage to an audience, allowing each to profit by it, if he can, and if he cannot, to blame his own dulness. Others again delight to electrify or dazzle, while many lead their hearers into a bewildering theological fog, and leave them hopelessly there. But to none of these classes does Mr Miller belong. He views the Bible and its truths as presenting the richest and most luxuriant field the human heart and mind can traverse—as the only seal and cement of brotherhood—the only thing that will make earth's

fellow workers fellow friends—that can shake the chains from the slave, and unfasten the trammels of ignorance—that alone can teach man what love and friendship mean—that can uncoil the selfishness wrapped around the heart—that can hurry away to everlasting oblivion the dust-loving propensities of fallen humanity—that can dispel the dismal gloom of superstition, and thaw the ice of scepticism—that can put new thoughts in man and render his spirit independent—and that will do more than all Utopian schemes ever attempted to regenerate and improve man, because it alone will ever fertilise and gladden this earth, and make a vineyard of the wilderness. With such views of the gospel as these it is impossible Mr Miller can be otherwise than in earnest with his work, and devoted in its pursuits.

In person Mr Miller is rather above middle stature, of a delicate but prepossessing appearance. His countenance is open and engaging—of a highly intellectual cast. There is no hauteur or flippancy in his manner, nor any of that egotism—the frequent index of a weak and superficial mind—which one might almost expect from his well-known popularity. The gravity becoming his profession, but removed from all moroseness, sits upon his affectionate, kindling countenance as he speaks. His voice, clear and strong, is devoid of that revolting twang so common among our Scottish preachers, and which one never hears elsewhere than in the pulpit. Mr Miller has no pulpit voice. He speaks there in the tones nature designed for eloquence. But his speech is not of the icicle quality—glittering, but cold—nor is there aught dogmatic and dry in it. By more than any other thing he is distinguished by a warm, winning, affectionate manner—a manner engaging and impressive. He does not preach the gospel merely because it is his duty, but because it is his privilege; and with an intense impression of its awful importance, and his own responsibility, he speaks earnestly and effectively. There is nothing of that ranting impetuosity about his delivery sometimes mistaken for eloquence, and sometimes for earnestness, but which as often supplies a hiatus in subject or solidity. Dr Hamilton of Leeds once, on a platform with a speaker of this kind, administered a very opportune rebuke. After the gen-

tleman had flourished, screamed, and stamped, till exhausted, and doubtless, as he thought, most effectively, the doctor, who, in the order of speakers, followed him, slowly rose, and in his own inimitable way said, "I might have warned my brother who preceded me, in the same way as Paul did the Philippian jailor—'Friend, do thyself no harm: we are all here.'" Indeed, unless it be with the view of injuring either themselves or the nerves of their sentimental audience, we cannot conceive the reason of this kind of oratory. It may impress the preacher on the hearer's mind, but certainly not his subject. It can neither convince, improve, nor admonish, though it may at times alarm. It is far from being a test of earnestness, and is an equally remote indication of judgment. Mr Miller's delivery is devoid of all this clap-trap. We said he speaks earnestly and effectively, but he does so naturally also. His oratory is that of one all engrossed with his subject, and striving to make it most engaging to others. It is this that makes it a successful ministry. Filling the heart makes the tongue fluent and eloquent. It is to this Mr Miller's power over the heart and mind of his hearers can alone be attributed—and those fervid appeals, and often sublime periods, and that fertility of imagery and illustration, for which his discourses are distinguished, have their secret in no other cause. Of his theology we need hardly speak. It is alike distinguished from anything forbidding and narrow, and a latitude unsound and unscriptural.

The subject of our sketch was born at the Manse of Eassie, Forfarshire. His father was for many years a minister of that parish, and was afterwards translated to Monikie in the same county. Mr Miller was ordained at Monifieth in Forfarshire in 1835, and was translated to Free St. Matthew's in 1844.

JANUARY, 1848.

[Since the above was written Mr Miller has received the degree of D.D. His popularity is such, that his former place of worship was greatly too small, and a magnificent one has been erected by his liberal congregation. Some have confounded Dr Miller with an English clergyman of the same name who holds millenarian views. Dr Miller, we believe, holds no peculiar views on doctrinal subjects.]



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GLASGOW.

REV. JOHN ROBSON, D.D.,

GLASGOW.

THE last century has wrought wonders on the position and influence of dissenting clergymen. When 1748 dawned there were scarcely half a hundred dissenting ministers in Scotland, now there are fourteen hundred. We have reached what we may call the fourth generation of dissent, and each generation has marked peculiar eras in its history, and has had duties to discharge peculiar to the successive stages of a great ecclesiastical revolution. The first generation found the ecclesiastical world asleep, and for disturbing it narrowly escaped martyrdom. The clergymen of the National Church considered themselves the only authorised custodiers of the national conscience, and hence dissent was denounced as schism, and dissenters as heretics, and were avoided in the businesses and civilities of life. The Erskines and the Fishers of these days manfully assaulted the strongholds of a spiritual despotism, and in the midst of obloquy and persecution planted the tree of spiritual liberty, under whose branches the various tribes of dissent find refreshment and repose. The second generation vigorously prosecuted the warfare which their fathers had begun. While rapid accessions were being made to dissent, its adherents arranged themselves into different ranks. The famous Gillespie marshalled under him fresh and vigorous troops, and rapid inroads were made on the national faith. The third generation still more vigorously followed up this aggressive policy, and during their efforts dissent, which had hitherto existed by sufferance, boldly assailed the Established faith, and demanded the severance of ecclesiastics from poli-

tics. The greater part of the leading men in that generation have finished their work and received their reward. The Dicks, the Heughs, the Ewings, and the Mitchells, having nobly served their generation, fell asleep, but not till they had secured for dissent, not only full toleration, but respect and admiration. The fourth or present generation found dissent in a very different position from that in which their predecessors found it. The civil disabilities of dissenters they knew only from the page of history—the opprobrious epithets which stigmatised their fathers sought a last refuge, before sinking into everlasting oblivion, only among the lowest refuse of society—dissent had left the barn and the conventicle, and was found in churches and cathedrals, and the State ecclesiastic had come down from his assumed dignity and acknowledged the unbeneficed clergyman as a brother. Instead of prosecuting directly its aggressive policy, dissent has only to look on while compulsory churchism disappears before the onward and enlightened spirit of the times. As the position of dissent has changed so also has the duties of its clergy in many important particulars. Direct assaults on false systems, whether civil or religious, are now more injurious than beneficial. By honourable competition the work of the present generation is most efficiently done. Scottish Christianity, under all its various aspects, is wide awake. Every denomination has its missions, its schools, its charities. Instead of one sect denouncing the activities of another sect, each vies with each in forwarding the best interests of man. Progressive civilization and refinement, as well as the changed aspect of our religious forms, demand that the clergyman of the present day should combine the scholar, the philosopher, and gentleman, as well as the theologian, in the requisites of his office. No one can now obtain popularity by heartily hating and abjuring other sects—by occasional fierce and eloquent platform harangues—by continually holding forth some peculiar and favourite dogma, or by assuming oracular and imposing demeanour. As a general rule, popularity can be obtained and maintained by real excellence. The successful occupants of our pulpits must possess substantial acquirements and accomplishments as well as superior talent. We have had occasion to notice a number

of the successors of those we have called the third generation, and it has afforded no small pleasure to observe that they, in general, are admirably qualified to enter on the labours of those who endured the burden and heat of the day, and we need scarcely add that, as regards the subject of the present sketch, that pleasure is in no respect diminished. The following is an outline of last Sabbath's work of the successor of the late amiable and able Dr John Mitchell of Wellington Street Church. Exactly at eleven Dr Robson entered his pulpit. After remaining for a little in a devotional position, his head reclining on the Bible, he gave out part of the 49th Psalm, which was sung very indifferently while the people were thronging into their pews. Prayer was offered with much propriety, both as regards matter, arrangement, and length, and was over at twenty-five minutes past eleven, and we regret to state that up to that time a number of stragglers continued to enter. We may here state that the want of punctuality in this matter may be generally regarded as an index of character. The person generally late, in reaching the church, finds that he has been too late in being sent into the world, and those who consult their own interests will avoid all such as they would the plague.

A chapter being read, and praise again offered, Luke xvi. 10—18 inclusive, was read as the subject of lecture. The passage commences, "He that is faithful in that," &c.

After a beautiful exposition of the verses, the lecturer went on to show that activity in secular pursuits is a positive, Christian duty—not in distinction from the claims on all men to be active, but that which all are bound to do in virtue of their constitution and position, the Christian is bound to do by these and also by additional motives. A Christian is not exempted from any of the laws of his natural being; his wants require still to be supplied; still the law which connects acquisition with industry remains in all its force.

But, besides diligence in business, it is our duty to maintain the fervour and growth of piety in the soul. This duty refers more immediately to heaven. Supreme love to God is religion, and every believer stands pledged to serve Him. The believer is represented as engaged in a race—in a warfare—as a wrestler—in all of which exercises ardour and activity are in-

dispensable. Christians feel less obligation than a sense of the character of God ought to inspire. There ought to be the habitual exercise of pious feeling. The goodness which is as the morning cloud and early dew is severely condemned. The scriptures enjoin that believers keep themselves in the love of God—that they grow in grace and in knowledge—that they be zealously affected in a good thing.

After hearing these illustrations of the two classes of duties, some may feel as if there was something extreme in them, something transcendental or visionary. The Christian is bound to diligence, perseverance, and zeal in worldly duties—to neglect this is to sin—and yet he is not to serve the world, while he is to be fervent in spirit serving the Lord. However seemingly hard it may appear to discharge these two duties, they are quite compatible and consistent. The glow of Christian faith and love must be kept up as the Christian is diligent in business.

The lecture was over at twenty-three minutes to one, having occupied fully an hour, and after prayer, praise, and the benediction, the congregation was dismissed at a quarter to one o'clock.

At two o'clock public worship was resumed, and with the exception that no chapter was read, the introductory services were similar to those of the forenoon. The singing was considerably better than in the forenoon. The text was John's Gospel, chapter twentieth, verse twenty-ninth: "Blessed are they that have not seen and yet have believed." Our space will admit but of a very meagre outline of the discourse. The preacher commenced by referring to the circumstances in which the words were spoken, and then showed that though meant in the first instance as a reproof to Thomas, they had also in view the comfort of believers in all succeeding time. He then divided his subject thus:—First, The reality and greatness of this blessing; second, Its source; and, third, Its peculiarity as flowing from an unseen Saviour. In illustrating the first division, he admitted that the believer is prohibited from many things which the world calls pleasure, and then proved the superiority as regards the character and duration of the believer's blessedness. He made up a list of the believ-

er's sorrows, and proved after all the desirableness of his condition. On the second division, the source of blessing, he showed that source to be Christ himself, the great object of faith, and enumerated those relations he sustains as the ground of the believer's blessedness and joy. On the third division, the peculiarity of the blessing, he showed that it is peculiar, because joy and blessedness are generally dependent on vision; but here vision is not required. The fame of a person may beget respect for him, but faith in Christ fills with joy and peace.

He concluded by asking his audience the source of their blessedness, and by reminding believers that the unseen Saviour will yet be revealed, and will say, "Come, ye blessed of my Father," &c.

The discourse was finished at half-past three, and prayer having been offered lengthily, two verses being sung and a great number of intimations read, the benediction was pronounced, and the congregation separated about four o'clock.

The discourses, of which we have given only a rapid and imperfect outline, speak for themselves. It appears that the lecture is one of a course, and the lecturer carefully showed the connection in which the subject of his lecture stood to the preceding context. On the 10th, 11th, 12th and 13th verses, he founded the greater part of his lecture, and the foundation was as stable as the superstructure was faultless;—we mean that the principles which he elucidated are the unquestionable principles which the passage embodies. These principles he beautifully illustrated, philosophically, historically, and scripturally. The principle that man is formed for activity, both physically and mentally, he fully established by a logical gradation of proof. The structure of man, the history of man, the commands of the Bible respecting man, were his successive arguments. This part of his subject was the better relished from its being but too seldom taught from the pulpit. Idleness and improvidence are not often associated with theft and falsehood in pulpit discourses, though they are almost uniformly so in the sacred scriptures. Those who understood the argument on this occasion, must have been fully satisfied that the idle are the worst of thieves, and the improvident the worst of robbers. The lec-

turer has evidently got beyond the idea still practically indulged in many cases, that his commission as a preacher of the Gospel includes only a few elementary facts respecting the way of a sinner's acceptance—the teachings of Christ are the basis of his instructions, nor dares he to pass over any of them as unsuitable or unimportant. We mention this not so much as a feature of the above lecture as a general characteristic of Dr Robson's preaching. He finds that the new commandment as well as the old, though briefly expressed in words, is "exceeding broad" in its requirements, including in its vast sweep all the duties, and decencies, and proprieties of life, as well as the special duties incumbent on the Christian as such. Besides the duty of diligence and activity in things temporal, the element of fervour and zeal in things spiritual was forcibly illustrated. While the lecturer baptized the ordinary duties of life with the waters of the sanctuary, he enforced the higher duties and responsibilities of the Christian with resistless skill and power. Infidelity in "that which is least," he showed to be criminal, while on infidelity in the "true riches," he kindled impressively the fires that are quenched not. Not only did he clearly illustrate the two distinct principles of the verses, but he beautifully showed their compatability and relative position to each other—the thorough consistency of the man of business and of the man of God, merging in the same person. As far as the exposition of the verses specified is concerned, the lecture was complete; but we could have wished him to have closed with their illustration. The running commentary he gave on the five succeeding verses, though excellent in itself, was calculated to impair the electrical effect which argument and appeal, couched in words that burn, had just produced.

Of the sermon our space forbids us to speak. Suffice it to say, that the introduction showed the force of the text both historically and argumentatively—that the general division was natural, textual, and strictly logical—that the illustrations were popular, practical and impressive, and the peroration inductive, comprehensive, and highly eloquent. Both the lecture and sermon were delivered with his manuscript before him, which he occasionally used.

Though as a speaker Dr Robson acknowledges no school, his manner forcibly reminds one of that of Dr Hough. The gestures, the voice, the emphasis, the intonations, and the pauses, are similar to those of that most successful of preachers. To those unacquainted with the *manner* referred to, it may be necessary to state that the voice is strong, sharp, and musical—that the enunciation is distinct though occasionally rapid—that the intonation is varied, correct, and winning—that the pronunciation is unaffected and correct—and that the gestures are animated and generally unexceptionable. Like the lamented preacher mentioned, he quotes scripture largely, appropriately, and correctly.

His mind is strong, comprehensive, and philosophical. He sees a subject in a strong light, and seizes it with a firm grasp. Instead of being diverted by some imposing collateral topic, he follows out the leading ideas which his subject suggests. He is particularly anxious to guard his subject from abuse. Knowing that his views are placed luminously before his people, he states what they do not, as well as what they do mean. Besides stating facts in a most impressive form a vein of true philosophy runs through his entire discourses. We say true philosophy, in contradistinction to an affected and flippant attempt at philosophy becoming popular among half-informed and superficial preachers. He does not treat his hearers to philosophical essays, but to theology based on thought—theology shown to be consistent with the soundest reason, as well as with the constitution and position of man. Like all true philosophy his is concealed amid his teeming facts. We have no dry abstractions, no hair splitting metaphysics, but plain and palpable facts, so pertinent as to appear one complete and compact whole. His theology is of a healthy and unobjectionable character. A class of new theologians has sprung up, who are at great pains to reduce what they call the antiquated doctrines to common sense. They succeed not exactly in their effort, but they do manage to reduce them either to nothingness or to the most bewildering mysticism. They talk of clearness while they utter the most incomprehensible jargon. In opposition to these the subject of our sketch has only to exhibit the truths most commonly believed, in his

own clear light, and they appear intelligible—transparent. Though he calls not Calvin, nor any other, father, he holds substantially his views—so stated as to be liable to no misconception.

In person he is of the middle size, and inclines to be of full habit. His complexion is pale and delicate, and his health has been once or twice in a precarious state, but of late it has been much better. His brow is lofty and wide, and his features small. His eye is not large but piercing, and his countenance betrays tranquillity, energy, firmness, and great self-possession. He was ordained in 1832, and translated to Glasgow, as assistant and successor to the venerable Dr Mitchell, in 1840, where he has since laboured with great success. The congregation is large—probably one of the largest in Glasgow—and also most respectable and influential. About four or five years ago, the University of Glasgow conferred on him the degree of doctor in divinity.

JANUARY, 1848.

OUR SCOTTISH CLERGY.

OPINIONS OF THE PRESS.

FROM THE EDITOR OF THE "CHRISTIAN WITNESS."

"Viewing them as a whole, they are incomparably the best thing of the kind that has yet appeared on either side of the Tweed, indeed the only thing of the sort really worthy of the subject, the three volumes of *Onesimus*, which appeared some thirty years ago, were all that could be expected from the author, although they were but rubbish. Now for *Our Scottish Clergy*, which in every point exhibit very unusual merit, they are strongly marked by that which must ever form the basis of all true criticism—vigorous common sense; and hence arises their self-evident quality, which bears the reader forward in a very pleasing manner. Seldom has he the smallest disposition to dispute points with his teacher. The intercourse resembles that of refined, high-toned company, in which the stream of conversation flows rapidly and strong, and yet without the slightest ingredient of controversial harshness. Again, the theology is remarkable for its luminousness and soundness. There is, moreover, a generous strewing of the whole with principles both rhetorical, ethical, and literary, which cannot fail to be very useful, both to the present and the coming age. Again, the *Sketches*, as a whole, are marked by a keen sense of propriety, which has not been sparing of its favours when they were required. Propriety—pulpit propriety—is a quality which, in pastors, can scarcely be over-valued, and yet a quality in which some worthy men are greatly wanting. There are few pulpit evils of magnitude that have not been specified and exposed in some of these *Sketches*. Never was the subject of chronology turned so ingeniously and successfully to practical account. The proportion of the several parts of a public service has been excellently and profitably discussed, and cannot fail to be generally useful. The writer's notions of lecturing and preaching seem quite correct, and both exceedingly just; and, as such are adapted to profit the parties immediately concerned, and also all those of whom they may severally be considered the types. How far the critic is capable of exemplifying his own precepts I know not, but sure I am, had he lived in another age, he would have occupied a respectable place in the school of Quintilian or Longinus. He is largely endowed with the spirit of just criticism, and his gifts have not been neglected. I have observed that he has no stock either of stereotyped phrases or images; he takes each case *per se*, and deals with it according to its qualities and circumstances, and hence he shows no signs of exhaustion. If by various hands, and there seems such a hint, if I remember right, in one place, then the mystery is solved, and this rare merit must not be ascribed to an individual. Lastly, but not least, the *Sketches* seem distinguished by a goodly measure of integrity, which the men of Glasgow will

[*Over.*

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"The pauperism and crime that exist in Glasgow exceed all belief. Thousands and tens of thousands of wretched beings inhabit its narrow and unwholesome closes, wynds, and vennals, in the midst of disease, squalor, poverty, and vice; few ministering to their necessities, and 'no one caring for their souls.' The book before us, which is the result, in a great measure, of personal observation, presents a most appalling picture of the penury, want, and suffering, and the abounding iniquity which exist in what may be truly styled 'the waste places' of our great cities, and of which there are but too many instances in Edinburgh, although not nearly to such a frightful extent as in Glasgow. In suggesting plans for the alleviation, correction, and remedy of the prevalent evils, Mr Smith refers to the proceedings of Dr Chalmers, while in St John's, Glasgow—which went far to expel pauperism and crime from that parish—as worthy of all example and imitation. Some interesting information, relative to the local charitable institutions, is also included in the contents."—*Edinburgh Witness*.

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"The author of 'Sacred Biography' appears in a new but commendable character in the work now before us. He has done much, and in that he has well done, for the working classes of Glasgow, by laying bare before the public scenes truly heart-rending, the very existence of which, without their exposure, exercises a powerful influence on the rising generation, and stamps disgrace upon the character of the people before whom they pass."—*Kilmarnock Herald*.

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